1:Hodge E-5 1907, 1910 Southeast Salish

Nespelem (Nespelim)

000 **Nescambiouit.** See *Anescambouit*.

Nescopeck. A mixed Iroquois, Shawnee, and Delaware village formerly at the mouth of Nescopeck r., in Luzerne co., Pa., where a town of the same name now stands. It had been abandoned by 1779. (J. M. B. H.)

Neshamini. A Delaware tribe or band formerly living on Neshaminy cr., Bucks co., Pa.

Neshaanai.—Clay quoted by Day, Penn., 485, 1843. Neshaminas.—Boudinot, Star in the West, 127, 1816. Ne-sham-i-nes.—Macauley, N. Y., II, 169, 1829. Neshaminies.—Proud, Penn., II, 294, 1798. Nishaminas.—Sanford, U. S., exhib, 1819.

Neshannock. A white-fleshed variety of potato; from the name of the place in Pennsylvania, where it was first produced. *Neshannock*, the name of a village and stream in Mercer co., comes from a word in the Delaware dialect of Algonquian, signifying 'place of two rivers', from *nisha* 'two', *-hanne* 'flowing stream', *-ock* locative suffix. (A. F. C.)

Neshasath (*Nx'c'asath*). A sept of the Seshart, a Nootka tribe.—Boas in 6th Rep. N. W. Tribes Can., 32, 1890.

Neshaw. A local word for eel in Massachusetts. Trumbull (Natick Dict., 89, 1903) says: "The name of 'neshaw eel' is yet retained by the fishermen of Marthas Vineyard and perhaps elsewhere in Massachusetts for the silver eel (*Muræna argentea*)." The derivation is from Narraganset *neeshaiog* 'eels', literally 'pairem,' from *nees* 'two', *auog* 'they go to'. This Algonquian name, Trumbull thinks, may have belonged originally to the lamprey. (A. F. C.)

Neshoptanga. An ancient ruined pueblo situated in Jeditoh valley, in the Hopi country, N. E. Arizona. It seemingly was one of the group of villages built and occupied by the Kawaika people, who were of Keresan stock from the Rio Grande. It was first described, but not named, by V. Mindeleff in 1885 as a ruin between the Bat House (Chakpahu) and the Horn House (Kokopnyama), and was partially excavated by Dr Walter Hough for the National Museum in 1901. See Mindeleff in 8th Rep. B. A. E., 50–51, 1891; Fewkes in 17th Rep. B. A. E., 590, 1898; Hough in Rep. Nat. Mus. 1901, 333 et seq., 1903.

Neshoptanga.—Hough, op. cit., pl. 82.

Neshta. An extinct subgens of the Washashe gens of the Ponca.

Neshta.—Dorsey in 15th Rep. B. A. E., 229, 1897 (e–sh).

Nesietsha. A Naskotin village at the confluence of Blackwater and Fraser rs., Brit. Col.

Black Water.—Morice, Notes on W. Dénés, 24, 1893. Nesietsah.—Morice in Trans. Roy. Soc. Can., 109, 1892.

Nesikaep ('little deep hollow or cut', according to Teit; 'destroyed', referring to the incidents of a story, according to Hill-Tout). A village belonging to the Upper Fraser band of Whilkyapamuk, on the w. side of Fraser r., 38 m. above Lytton, Brit. Col. Pop. 12 in 1901, the last time the name was officially reported. Dawson gives this as a Lillooet town. 000

Nesikep.—Hill-Tout in Rep. Ethnol. Surv. Can., 4, 1899. Nesikeep.—Can. Ind. Aff., pt. II, 166, 1901. Nes-i-kip.—Dawson in Trans. Roy. Soc. Can., sec. II, 44, 1891. Nesikep.—Can. Ind. Aff. 1882, 322, 1883. Nisikep.—Ibid., 78, 1886. Nesikip.—Teit in Mem. Am. Mus. Nat. Hist., III, 172, 1900.

Neskellek. A Nataotin village on Babine lake, Brit. Col.

Nas'qlilek.—Morice in Trans. Roy. Soc. Can., X, 109, 1892.

Nespelim. A Salish tribe on a creek of same name, a w. tributary of Columbia r., about 40 m. above Ft Okinakane, Wash. Ross speaks of them as one of the Okinagan tribes, while Winans classes them as part of the Sanpoil. The latter two together numbered 653 on Colville res., Wash., in 1906. 101 [161]

Es-as-pelmus.—Ross, Fur Hunters, I, 165, 1855. Is-spelims.—Ross, Adventures, 286, 1849. Nespelim.—Ind. Aff. Rep., 253, 1877. Nespelums.—Keane in Stanford, Compend., 525, 1878. Nes-pe-lim.—Winans in Ind. Aff. Rep., 22, 1870. Nespelim.—Ind. Aff. Rep. 1901, pt. I, 702, 1902. Nespelim.—Mooney in 19th Rep. B. A. E., pl. 89, 1900. Sin-spee-lish.—Gibbs in Pac. R. R. Rep., I, 414, 1855.

Nesquehonite. A variety of magnesium carbonate, from *Nesquehoning*, the place in Pennsylvania where it was found, and *-ite*, representing the Greek λιθος. Nesquehoning, the name of a stream and village in Carbon co., signifies, in the Delaware dialect of Algonquian, 'at the black deer lick,' from *nisque* 'black', *mahoni* 'deer lick,' *-ing* locative suffix. (A. F. C.) 000

Nestucca. A branch of the Tillamook, formerly living on and near Nestucca r., N. w. Oreg., now on the Grande Ronde and Siletz res. Their popular name is derived from that of their country; their own name is Staga'ush ('people of Staga'). Pop. 46 in 1861. They are no longer separately enumerated.

Apalhas.—Gatschet, Kalapuya MS., B. A. E., 30 (Atfalati name for the Oregon Salish; perhaps from *tchdpdsan*, 'on the coast'). Nas-qa'-tsa-ma' yhash.—Dorsey, MS. Tutu vocab., 1884 (Tututunne name). Nas-qa'-a-ma' yumik.—Dorsey, Naltunnetunne MS. vocab., B. A. E., 1884 (Naltunnetunne name). Nestuckas.—Condon in Ind. Aff. Rep. 1868, 83, 1864. Nestuckies.—Palmer in H. R. Ex. Doc. 93, 34th Cong., 1st sess., 111, 1856. Nestucqua.—Keane in Stanford, Compend., 525, 1878. Nestucca.—H. R. Rep. 98, 43d Cong., 2d sess., 374, 1873. Nestucqua.—Huntington in Ind. Aff. Rep. 1867, 71, 1868. Nestucka.—Ibid., 62. Nestuckah.—Victor in Overland Mo., VII, 346, 1871. Nestuckies.—Ind. Aff. Rep., 221, 1861. Nestuckies.—Taylor in Sen. Ex. Doc. 4, 40th Cong., spec. sess., 26, 1867. Nestucus.—Keane in Stanford, Compend., 525, 1878. Nestucus.—Ind. Aff. Rep., 74, 1874. Nus Tcoos.—Ibid., 412, 1872. Nestucus.—Ibid., 346, 1875. Nikaaa.—Framboise (1835) quoted by Gairdner in Jour. Geog. Soc. Lond., XI, 255, 1841 (probably identical). Nikas.—Duflot de Mofras, Expl., II, 235, 1844 (probably identical). Nisioki Ampoin amim.—Gatschet, Lakmiut MS., B. A. E., 105 (Lakmiut name). Shihalta.—Gatschet, Shasta vocab., B. A. E., 1877 (Yreka [Kikatuik] name). Si n'-ai-k.—Dorsey, Coquille MS. vocab., B. A. E., 1884 ('flat-heads'; Coquille name). Staga'ush.—Boas, inf'n, 1906. Tégahash.—Gatschet, Nestucca MS. vocab., B. A. E. 1884 (town name). Tsqe'-k'qa.—Dorsey, Alsea MS. vocab., B. A. E., 1884 (Alsea name).

1: Hodge E-5 1907, 1910 Southeast Salish
Southern Okanogan (Okinagan)

000

where are still the remains of a town. It is possible that White's branch was also called Okalusa in Romans' time. This writer represents the Black Water warriors as predatory in their habits, often making inroads into the territory of the Creeks. In 1831 the Black Water people numbered 78.—Halbert in Pub. Miss. Hist. Soc., III, 367–368, 1900; VI, 420, 1902.

Black Water.—Jefferys, French Dom., I, 165, 1761. Oka Lousa.—Romans, Florida, map, 1775. Oque Loussas.—Jefferys, French Dom., I, 164, 1761. Oka Lousa.—Romans, Florida, 310, 1775. Okeeussas.—Lattré, Map U. S., 1784. Oka Lousa.—Pub. Miss. Hist. Soc., VI, 420, 1902 (misquotation of d'Anville). Oké Lousa.—d'Anville's map in Hamilton, Colonial Mobile, 156, 1897. Oqué-Lousaa.—Du Pratz, La., II, 241, 1758.

Okanagan Lake. The local name for a body of Okinagan on the W. shore of Okanagan lake in S. W. British Columbia; pop. 37 in 1901, the last time the name appears.

Kelowna.—Can. Ind. Aff., pt. II, 166, 1901.

Okapoola. A former Choctaw village probably in the present Newton co., Miss.—Romans, Florida, map, 1775.

Okatalaya (*Oka-talaia*, 'spreading water'). One of the Choctaw Sixtowns which controlled a large extent of territory in the present Jasper and Smith cos., Miss., but centered on Oka Talaia cr.—Halbert in Pub. Ala. Hist. Soc., Misc. Coll., I, 383, 1901.

Okawasiku ('coot'). A subphratry or gens of the Menominee.—Hoffman in 14th Rep. B. A. E., 42, 1896.

Okchayi. A former Upper Creek town on Oktchayi cr., a W. tributary of Tallapoosa r., 3 m. below Kailaidshi, in Coosa co., Ala. Its inhabitants were of Alibamu origin, as were also those of Okchayudshi. Milfort gives a tradition concerning their migration. Another Creek settlement of the same name was situated on the E. bank of Tombigbee r., at the ford of the trail to the Creek Nation, which was in a bend of the stream a few miles below Sukanatchi junction, probably in Sumter co., Ala. This was probably the mother town of the other Okchayi and of Okchayudshi. (A. S. G.)

Hook-chois.—Hawkins (1799), Sketch, 37, 1848. Hootchoose.—Hawkins (1813) in Am. State Pap., Ind. Aff., I, 852, 1832. Oakchoy.—Sen. Ex. Doc. 425, 24th Cong., 1st sess., 202, 1836. Oakchois.—Pickett, Hist. Ala., II, 241, 1851. Oakchoya.—Swan (1791) in Schoolcraft, Ind. Tribes, V, 262, 1855. Oakpoya.—Galphin (1787) in Am. State Pap., Ind. Aff., I, 32, 1832. Oakjoya.—Blount (1792), ibid., 270. Ocha.—Jefferys, French Dom. Am., I, 134, map, 1761. Ochoy.—Romans, Florida, 327, 1775. Oche.—Alcedo, Dic. Geog., III, 361, 1788. Ochka.—Jefferys, Am. Atlas, map 5, 1776. Okchoya.—McKenney and Hall, Ind. Tribes, III, 80, 1854. Ok-chai.—Adair, Am. Inds., 257, 272, 1775. Otchoya.—Romans, Florida, 90, 1775. Oke-choy-atia.—Schoolcraft, Ind. Tribes, I, 266, 1851. Okchoya.—Carroll, Hist. Coll. S. C., I, 130, 1836. Oukchoose.—Schermerhorn (1812) in Mass. Hist. Soc. Coll., 2d s., II, 18, 1814. Oxiallos.—Milfort, Mémoire, 264, 1802. Ossillas.—Pickett, Hist. Ala., I, 88, 1851.

Okchayi. A town of the Creek Nation, on Canadian r., near Hillabi, Okla. 000

Oktchâyi.—Gatschet, Creek Migr. Leg., II, 186, 1888.

Okchayudshi ('little Okchayi'). A former small Upper Creek town in the present Elmore co., Ala., on the E. bank of Coosa r., between Odshiapofa (Little Talassee) and Tuskegee. The village was removed to the E. side of Tallapoosa r. on account of Chickasaw raids.

Hook-chois-oo-shu.—Hawkins (1799), Sketch, 37, 1848. Hookchoicoshe.—Hawkins (1812) in Am. State Papers, Ind. Aff., I, 854, 1832. Little Oakchoy.—Creek paper (1826) in H. R. Rep. 87, 21st Cong., 2d sess., 122, 1831. Little Oakjoya.—U. S. Ind. Treat. (1797), 66, 1837. Oakchoicoshe.—Pickett, Hist. Ala., II, 267, 1851. Oktchayi'dshi.—Gatschet, Creek Migr. Leg., I, 141, 1884.

Oke. The principal village of the Ehatisaht (q. v.), on Esperanza inlet, W. coast of Vancouver id., Brit. Col.—Can. Ind. Aff., 264, 1902.

Okechumna. A former Moquelumnan group on Merced r., central Cal.

Oukekhamal.—Kroeber in Am. Anthrop., VIII, 439, 1906. Okechumna.—Wessells (1853) in H. R. Ex. Doc. 76, 34th Cong., 3d sess., 20, 1857.

Okahumpkee (probably 'lonely water'). A former Seminole town 30 m. S. W. from Volusia, and N. E. of Dade's battle ground, Volusia co., Fla. Mikanopy was chief in 1823, between which date and 1836 it was abandoned.

Ouahumpky.—Gadsden (1826) in H. R. Doc. 78, 25th Cong., 2d sess., 407, 1838. Okahumky.—Scott's map, ibid., 408-9. Okahumpkee.—H. R. Doc. 74, 19th Cong., 1st sess., 27, 1826.

Okate. The Yurok name of Big lagoon on the N. W. coast of Cal., 10 m. N. of Trinidad, as well as of the largest of the several Yurok villages thereon. (A. L. K.)

Okhatatalaya (*Okhata-talaia*, 'spreading pond'). A former Choctaw town in the westernmost part of the present Newton co., Miss. It was named from a pond several acres in extent, near the center of the town, which was a great resort for wild fowl.—Brown in Pub. Miss. Hist. Soc., VI, 445, 1902.

Okhlisa (*O-khl'-li-sa*). An extinct Creek clan.—Gatschet, Creek Migr. Leg., I, 155, 1884.

Okinagan (etymology doubtful). A name originally applied to the confluence of Similkameen and Okanogan rs., but extended first to include a small band and afterward to a large and important division of the Salishan family. They formerly inhabited the W. side of Okanogan r., Wash. from Old Ft Okanogan to the Canadian border, and in British Columbia the shores of Okanagan lake and the surrounding country. Later they displaced an Athapascan tribe from the valley of the Similkameen. In 1906 there were 527 Okinagan on Colville res., Wash., and 824 under the Kamloops-Okanagan agency, British Columbia; total, 1,351. Gibbs in 1855 gave the following list of Okinagan bands on Okanogan r.: Tkwuratum, Ko-

101

[161]

1: Hodge E-5 1907, 1910 Southeast Salish
Southern Okanogan
(Okinagan)

101

nekonep, Kluckhaitkwu, Kinakanes, and Milakitekwa. The Kinakanes appear to be the Okinagan proper. He also classed the Sanpoil with them, but says "these are also claimed by the Spokans," and in fact they are still oftener placed by themselves. To Gibbs' list should be added the Intietook band of Ross. The following villages or bands are enumerated in the Canadian Reports of Indian Affairs: Ashnola, Chuchunayha, Keremeus, Nkamaplix, Nkamip, Okanagan Lake, Penticton, Shennosquankin, and Spahamin. Teit gives four others: Kedlamik, Komkonatko, Ntlkius, and Zutsemin. Dawson adds Whatlmineh. See also *Shamoynumachs.*

Kiak'-utli'atlam.—Boas in 5th Rep. N. W. Tribes Can., 10, 1889 ('flatheads': Kutenai name). **Kinakanes.**—Gibbs in Pac. R. R. Rep., I, 412, 1855. **Kitusá'k'ia.**—Chamberlain in 8th Rep. N. W. Tribes Can., 7, 1892 (Kutenai name). **Okanagans.**—Ross, Fur Hunters, I, 46, 1855. **Okinacahin.**—Ross, Adventures, 287, 1847 (used collectively and also as applying to a subdivision). **Okinagan.**—Cox, Columb. R., II, 86, 1831. **Okinakáin.**—Gliordis, Kalispel Dict., I, 439, 1877–79. **Okanagan.**—Duflot de Mofras, Oregon, II, 100, 1844. **Okanagan.**—Parker, Journal, 296, 1840. **Okanagan.**—Teit in Mem. Am. Mus. Nat. Hist., II, 167, 1900. **O-kan-á-kan.**—Morgan, Consang. and Affin., 290, 1871. **Okanakanes.**—De Smet, Letters, 230, 1843. **Okanakan.**—Boas in 6th Rep. N. W. Tribes Can., map, 1890. **O'Kanies-Kanies.**—Stevens in H. R. Doc. 48, 34th Cong., 1st sess., 3, 1856. **Okanaganes.**—Shea, Cath. Miss., 477, 1855. **Okanakanes.**—De Smet, Letters, 234, 1843. **Okinkanes.**—Stevens in Ind. Aff. Rep. 1856, 190, 1857. **Okinaganes.**—De Smet, op. cit., 27. **Okinagans.**—M'Vickar, Exped. Lewis and Clark, II, 298, 1843. **Okinekanes.**—Stevens in Sen. Ex. Doc. 64, 34th Cong., 1st sess., 12, 1856. **O'Kinakain.**—Gallatin in Trans. Am. Ethnol. Soc., II, 27, 1848. **Okinakan.**—Hale in U. S. Expl. Exped., VI, 205, 1846. **Okinakanes.**—Stevens in Ind. Aff. Rep., 282, 1854. **O'Kinakanes.**—Taylor in Sen. Ex. Doc. 4, 40th Cong., spec. sess., 26, 1867. **Okinák'k'ia.**—Boas in 5th Rep. N. W. Tribes Can., 10, 1889. **O'kinák'k'ia.**—Chamberlain in 8th Rep. N. W. Tribes Can., 7, 1892. **Okinekane.**—De Smet, Letters, 215, 1843. **Okin-e-Kanes.**—Craig in H. R. Ex. Doc. 76, 34th Cong., 3d sess., 171, 1857. **O-kin-i-kaines.**—Shaw in H. R. Ex. Doc. 37, 34th Cong., 3d sess., 113, 1857. **Okinekana.**—Watkins in Sen. Ex. Doc. 20, 45th Cong., 2d sess., 5, 1878. **O-ki-wah-kins.**—Ross in Ind. Aff. Rep., 27, 1870. **Okanagans.**—Robertson (1845) in H. R. Ex. Doc. 76, 30th Cong., 1st sess., 9, 1848. **Okanagan.**—Wilkes, U. S. Expl. Exped., IV, 431, 1845. **Okanagan.**—Dart in Ind. Aff. Rep., 216, 1851. **Okanagan**—Wilkes, ibid., 463, 1854. **Omakanes.**—Stevens in Sen. Ex. Doc. 64, 34th Cong., 1st sess., 10, 1856. **Onkinagans.**—Lane in Sen. Ex. Doc. 52, 31st Cong., 1st sess., 170, 1850. **On-ka-an-kane.**—Dawson in Trans. Roy. Soc. Can., sec. II, 6, 1891 (Nitakyapamuk name). **Onkinagans.**—Lane in Ind. Aff. Rep., 139, 1850. **Sahit-ka-a-at.**—Mackay quoted in Trans. Roy. Soc. Can., sec. II, 6, 1891. **Sahit-ka-a-at-ah.**—Ibid. **Sinkaiúl.**—Gatschet, MS. B. A. E. (properly Isonkaiúl, 'our people': own name). **Sin-kah.**—Mackay quoted by Dawson in Trans. Roy. Soc. Can., sec. II, 7, 1891 (own name). **Soo-wáis'-i-mook.**—Dawson, ibid., 5 (Shuswap name). **Su-a-an-auh.**—Mackay quoted by Dawson, ibid. **Tatcuá'ut.**—Boas in 5th Rep. N. W. Tribes Can., 10, 1889 (Nitakyapamuk name). **U-ka-nahaus.**—Mackay quoted by Dawson, op. cit., 6.

000

Okinayoktakawik. A small Kaviagmiut Eskimo village on the coast opposite Sledge id., Alaska.—11th Census, Alaska, 162, 1893.

Okiognlut. A name sometimes given collectively to the Eskimo of St Lawrence and the Diomede ids., Alaska. The former belong properly to the Yuit of Asia; for the latter, see *Imaklimiut* and *Inguklimiut.*

000

Island Inuit.—Dall in Proc. A. A. A. S., XXXIV, 377, 1885. **Kakh'lit innilin.**—Simpson quoted by Dall in Cont. N. A. Ethnol., I, 15, 1877. **Okeeg'-mlit.**—Dall, ibid. **Okseegzutes.**—Dall in Proc. A. A. A. S., XVIII, 286, 1869. **Okhagamk.**—Petroff in 10th Census, Alaska, map, 1884.

Okiesserbik. A former Eskimo village on Aneretok fjord, E. Greenland; pop. 50 in 1829.

Okkiesserbik.—Graah, Exped. E. Coast Greenland, 114, 1837.

Okisko. A chief of the Weapemeoc of Virginia, in 1585–86, who with Menatonon gave to Ralfe Lane most of the information communicated to Sir Walter Raleigh respecting the surrounding region. Although independent, Okisko was dominated to some extent by Menatonon, who induced him to acknowledge subjection to the English queen. Nevertheless Lane accused him of being the leader in the plot formed by his tribe, the Mandoag (Nottoway), and other Indians, to massacre the colonists. (C. T.)

Okitiyakni (Hitchiti: *Oki-tiyákni*, probably 'whirlpool' or 'river bend'). A former Lower Creek village on the E. bank of Chattahoochee r., 8 m. below Eufaula, in Quitman co., Ga. Pop. 580 in 1822.

Ootiyakny.—Woodward, Reminis., 107, 1859. **O-ke-to-yee-an-nee.**—Hawkins (1814) in Am. State Pap., Ind. Aff., I, 859, 1832. **Oke-tiskisans.**—Morse, Rep. to Sec. War, 364, 1822. **Oketayeeanne.**—Hawkins, op. cit., 860. **Oketo Yeeanne.**—Ibid., 845. **O-ke-tayee-an-ne.**—Hawkins (1799), Sketch, 66, 1848. **Oki-tiyákni.**—Gatschet, Creek Migr. Leg., I, 140, 1884.

Oklafalaya ('the long people'). One of the three great divisions into which the Choctaw (q. v.) were divided for at least a third of a century prior to their removal to Indian Ter. Originally it may have been the name of a town, extended in time to include all the settlements in the region in which it was situated. Unlike those in the eastern divisions, the Indians of this section were scattered in small settlements over a great extent of territory. "The boundary line separating this from the northeastern district began in the vicinity of the present little town of Cumberland, in Webster co. [Miss.]; thence ran southwesterly on the dividing ridge separating the headwaters of Tibbee (Oktibbeha) on the E. from the Big Black waters on the W. down to the vicinity of Dido, in Choctaw co.; thence in a zigzag course on the dividing ridge between the Noxubee and the Yokenookeny waters to the vicinity of New Prospect; thence it zigzagged more or less easterly between the headwaters of Pearl r. and the Noxubee waters to a point on the ridge not far S. of Old Singleton (not the present Singleton); thence southerly on the ridge between the Pearl r. waters on the W. and

1; Hodge E-5 1907, 1910 Southeast Salish
Sanpoil

000 **San Pascual.** A former pueblo of the Piro on the E. bank of the Rio Grande, opposite the present San Antonio village (which occupies the site of Senecú), Socorro co., N. Mex. Shea (Cath. Miss., 82, 1855) states that a mission existed there and that it was destroyed during the rebellion of 1680. According to Bandelier, however, the village in all probability was abandoned about 1675, since Senecú, on the opposite side of the river, was destroyed early in that year by the Apache. Consult Bandelier in Arch. Inst. Papers, IV, 250, 1892. See also *Piro*.

San Pascual. A former Yuma rancheria on Gila r., Ariz., 16 to 20 leagues above its mouth, visited by Anza and Font in 1775.—Bancroft, Ariz. and N. Mex., 392, 1889.

San Pascual. A village of the Gidanemuk, a branch of the Serranos of S. California, visited and so named by Fray Francisco Garcés in 1776.

San Pasqual.—Garcés, Diary, 272, 1900.

San Pedro (Saint Peter). A Yuma rancheria on the Rio Gila in Arizona, 3 leagues above its junction with the Colorado. It was visited by Father Eusebio Kino in 1699.

S. Pedro.—Kino, map (1701), in Bancroft, Ariz. and N. Mex., 360, 1889 (see p. 359). S. Petrus.—Kino, map (1702), in Stöcklein, Neue Welt-Bott, 74, 1726. S. Peter.—Venegas, Hist. Cal., I, map, 1759 (located where San Pablo should be).

San Pedro. A Mohave rancheria, visited and so named by Fray Francisco Garcés in 1776; situated on or near the W. bank of the Rio Colorado, lat. 35° 01′, about 8 m. E. W. of Needles, S. E. Cal.—Garcés, Diary (1776), 234, 416, 1900.

San Pedro de los Jamajabe.—Garcés, op. cit.

San Pedro. A Timucua mission on the present Cumberland id., Fla., named in 1688 in an address from the chiefs of the tribe to the King of Spain, a translation of which appears in Proc. Am. Philos. Soc., XVIII, 497, 1880.

San Pedro. A rancheria of the Tejas (Hainai), on a stream of the same name, at which the Franciscan mission of San Francisco de los Tejas (q.v.) was founded in 1690. It contained 80 men in 1782 (Bancroft, No. Mex. States, I, 665, 1886). See *Nabedache*.

San Pedro. One of the principal settlements of the Mayo, situated in S. Sonora, Mexico.—Hrdlička in Am. Anthr., VI, 59, 1904.

San Pedro Guazave. A former settlement of the Guazave (Vacoregue) on the E. bank of Rio Sinaloa, about lat. 25° 40′, N. W. Sinaloa, Mexico.

Guazave.—Orozco y Berra, Geog., map, 1864. San Pedro Guazave.—Ibid., 322.

San Pedro Mártire (Saint Peter the Martyr). A Dominican mission, founded May 28, 1794, by Father Pallas, about 40 m. E. of Santo Tomás mission, lat. 31° 50′, Lower California.

San Pedro Martyr.—Taylor in Browne, Res. Pac. Slope, app., 50, 1853.

San Pedro y San Pablo (Saint Peter and Saint Paul). A mission established by Fray Francisco Garcés in 1780 among the Yuma on the W. bank of Colorado r., near the site of modern Fort Defiance (Pilot Knob), 8 or 10 m. below Yuma, in extreme S. E. California. On July 17–19, 1781, the mission was sacked and burned by the natives, about 50 Spaniards, including Garcés, three other friars, and Capt. Rivera y Moncada were killed, and the women and children made captives. See *Concepción, Missions, San Pablo*. 000

Bizmiar.—Coues, Garcés Diary, 21, 1900. San Pedro-Pablo.—Taylor in Browne, Res. Pac. Slope, app., 51, 1853. San Pedro y San Pablo.—Arricivita, Cron. Seraf., 504–511, 589, 1792; Bancroft, Ariz. and N. Mex., 397, 1889; Coues, cited above. San Pedro y San Pablo de Bizmiar.—Coues, Garcés Diary, 19, 1900.

San Pedro y San Pablo. A Cochimi settlement and visita in 1745, situated 8 leagues N. of the parent mission of Nuestra Señora de Guadalupe, lat. 27°, Lower California.

San Pedro and San Pablo.—Venegas, Hist. Cal., II, 199, 1759.

Sanpet. A body of Ute formerly occupying San Pete valley and Sevier r., central Utah. Powell found 36 on the Uinta res., Utah, in 1873, although they are said to have numbered 500 in 1865. They are now included under the collective name of Uinta Ute. (H. W. H.)

Land Pitabas.—Farnham, Travels, 58, 1843. Sampetebas.—De Smet, Letters, 27, 1843. Sampichas.—Prichard, Phys. Hist. Man., V, 420, 1847. Sampikyu.—Burton, City of Saints, 570, 1861. Sampeches.—Collins in Ind. Aff. Rep., 125, 1861. San-Petes.—Humphreys in Ind. Aff. Rep. 1858, 261, 1860. Sanpiche Utahs.—Wilson (1849) in Cal. Mess. and Corresp., 105, 1850. San Pitch.—Correll (1856) in H. R. Ex. Doc. 29, 37th Cong., 2d sess., 37, 1862. San Pitabas.—Cooley in Ind. Aff. Rep., 14, 1865. Sanpits.—Gebow, Shoshonay Vocab., 5, 1868 (Shoshoni name). Sampiche Utahs.—Wilson in Ind. Aff. Rep. 1848, 67, 1850.

Sanpoil. A body of Salish on Sans Poil r. and on the Columbia below Big bend, Wash. Gibbs classed them as one of the 8 bands of Spokan and also as one of the 6 bands of Okinagan, they being claimed by both tribes. In 1906 they were reported to number 324, on the Colville res., but in 1909 their population was given as only 178, the disparity being attributed to duplication in previous counts. No treaty was ever made with these Indians for their lands, the Government taking possession of their country except such portions as have been set apart by Executive order for their occupancy. 101 761 728

Cinspoils.—De Smet, Letters, 220, 1843. Hai-si'-nims.—Mooney in 14th Rep. B. A. E., 722, 1896 (Yakima name). Ho-high-e-aim-ne.—Gibbs in Pac. R. R. Rep., I, 417, 1855. Ilhighesimmo.—Lewis and Clark Exped., II, 475, 1814. Ilhighesimo.—Kelley, Oregon, 65, 1830. Ipeliq.—Mooney in 14th Rep. B. A. E., 723, 1896 (Yakima name). Lizpallish.—Schoolcraft, Ind. Tribes, III, 200, map, 1853. P'pookels.—Gibbs in Pac. R. R. Rep., I, 414, 1855. P'pook-la.—Stevens in Ind. Aff. Rep., 429, 1854. P'pookls.—Gibbs, op. cit., 412. San Poels.—Shanks in Sen. Misc. Doc. 52, 43d Cong., 1st sess., 3, 1874. Sanpoil.—Ind. Aff. Rep. 1901, 705, 1902. Sanpoils.—

l: Hodge E-5 1907, 1910 Southeast Salish
Sanpoil

101

Stevens, Ibid., 22, 1870. Sanapalla.—Wilson in Trans. Ethnol. Soc. Lond., 292, 1868. Sans Poelitas.—Gibbs in Pac. R. R. Rep., I, 414, 1855. Saspotil.—Parker, Jour., 298, 1840. Sanspolla.—Lane in Sen. Ex. Doc. 52, 31st Cong., 1st sess., 170, 1850. Sinspail.—Cox, Columbia R., II, 26, 1831. Sinspellash.—Anderson quoted by Gibbs in Hist. Mag., VII, 77, 1863. Siniposuls.—Duflot de Mofras, Oregon, II, 335, 1844. Sinspelvellish.—M'Vickar, Exped. Lewis and Clark, II, 286, 1842. Sinpoellish.—Parker, Jour., 313, 1842. Sin-poh-ell-ash-ash.—Ross, Adventures, 290, 1849. Sinpoil.—De Smet, Letters, 168, 1843. Sin-poil-a-lu.—Suckley in Pac. R. R. Rep., I, 300, 1855. Sin-poil-ashes.—Gibbs, Ibid., 414. Sinw-Poils.—Mooney in 14th Rep. B. A. E., 733, 1896 (variant form). Sklarkuma.—Suckley, op. cit., 300. Snpoilitix.—Gatschet, MS., B. A. E. (Okinagan form). Snpoilish.—Ibid. (Salish form).

000

San Rafael. The next to the last Franciscan mission established in California; founded as an asistencia or branch of San Francisco (Dolores). The mortality among the Indians in San Francisco had become so great that a panic was feared, and a transfer of a portion of the survivors to some situation on the N. side of the bay was proposed. At first they were sent over without a priest, but after several had died it was determined to found a new establishment; this was done, Dec. 14, 1817, the new mission being dedicated to San Rafael Arcángel. The native name of the place was Nanaguami. About 230 neophytes were transferred from San Francisco, most of whom, however, originally came from the N. side of the bay. An adobe building, 87 by 42 ft, divided into rooms for chapel, dwelling-rooms, etc., was finished in 1818. Two years later there were 500 neophytes, and 1,140, the highest number reached, in 1828. By 1823 the establishment was recognised as a separate mission. Its wealth was never very great, though it was prosperous, having in 1830, 1,548 large stock and 1,852 sheep, with an average crop for the preceding decade of 2,454 bushels. In 1830 there were 970 neophytes, the number decreasing about 50 percent in the next four years. At the time of secularization considerable property was distributed among the Indians; but in 1837, under the plea that the natives were not making good use of it, this was again brought together, with a promise of redistribution under more favorable circumstances. In 1839 the Indians were reported to be greatly dissatisfied, and in 1840 a distribution of the livestock was ordered. There were then 190 Indians near the mission, and probably 150 more scattered elsewhere. In 1846 Frémont took possession of the mission. After he left, it seems to have been unoccupied, and it has now entirely disappeared. The neophytes probably belonged chiefly to the Olamentke division of the Moquelumnan family. (A. B. L.)

San Rafael. Formerly a rancheria of the Papago in S. Arizona, near the headwaters of the Rio Salado of Sonora, Mexico; visited in 1701 and 1702 by Father Kino and so named by him. Possibly identical with the modern Mesquite or Quijotoa (q. v.), but not to be confounded with the mission of Guevavi, which bore the same saint name, nor with San Serafin (Actum). 000

San Rafael.—Kino (1790) in Doc. Hist. Mex., 4th s., I, 313, 1856. S. Rafael.—Kino, map (1701), in Bancroft, Ariz. and N. Mex., 260, 1889; Venegas, Hist. Cal., I, map, 1759. S. Rafael Actum.—Bancroft, No. Mex. States, I, 602, 1884. S. Raphaël.—Kino, map (1702), in Stöcklein, Neue Welt-Bott, 74, 1726.

San Rafael. A former rancheria in S. Arizona, probably Maricopa, visited by Kino and Mange in 1699 (Mange cited by Bancroft, Ariz. and N. Mex., 358, 1889). Not to be confounded with the San Rafael in the Pima country.

San Rafael de los Gentiles. Mentioned by Bancroft (Ariz. and N. Mex., 281, 1889) as a pueblo settlement of New Mexico with 15 inhabitants, about 1765. Locality not known.

San Rudesinda. A rancheria of the Quigyuma, visited and so named by Father Kino in Mar. 1702. Doubtless situated on the E. bank of the Rio Colorado, just above its mouth, in N. W. Sonora, Mexico. See Venegas, Hist. Cal., I, 310, 1759; Bancroft, No. Mex. States, I, 500, 1884; Coues, Garcés Diary, 178, 1900.

San Sabá. A Franciscan mission established on the Rio San Sabá in Texas, in Apr. 1757, among the Lipan Apache, under the protection of the presidio of San Luis de las Amarillas, 1½ leagues distant, named in honor of the Viceroy of Mexico. The Spaniards were induced by the Lipan to found the mission in order that they might gain the aid of the former against their enemies the Comanche, but after its establishment the Lipan refused under various pretexts to become concentrated under mission influence. On Mar. 2, 1758, the Comanche and their allies (Wichita and others) raided the Spanish horse herd and captured 62 head, and on the 16th 2,000(?) mounted hostiles gained entrance to the mission under protestations of friendship, murdered nearly all the occupants, and burned the buildings. But few of the Lipan were killed, most of them having fled to the mountains on the approach of the Comanche. In the following year an expedition against the raiders was made, and in an attack on a rancheria 150 leagues away, 55 of the foe were killed, but little else was accomplished, the Spaniards fleeing when a band of warriors, said to number 6,000, of different tribes, at a place called San Teodoro in the Wichita (Taovayases) country, made a stand against them. See Bancroft, No. Mex. States, I, 646, 1886; Garrison, Texas, 1904.

San Sabas. A visitation town in 1745, situated 3 leagues from the parent mission of San Ignacio de Kadakaman, about lat.

1: Hodge E-5 1907, 1910 Southeast Salish
Lakes (Senijextee)

000

the Apaches surprised the pueblo of Senecú, killed its missionary, Fray Alonzo Gil de Avila, and slaughtered so many of the inhabitants of all ages and both sexes that the survivors fled in dismay to Socorro, and the pueblo remained forever deserted." Not to be confounded with the Senecu (see *Senecu del Sur*) below El Paso, in Chihuahua, which was settled about 1680 by fugitive Piro and Tigua from New Mexico, some of them being from the older Senecu. See also *Piros; Pueblos.* (F. W. H.)

Senecu.—Davis, Span. Conq. N. Mex., 210, 1869. **Ranchería.**—New Mex. Doc. quoted by Bancroft, Ariz. and N. Mex., 171, 1889 (identical?). **San Antonio de Senecu.**—Benavides, Memorial, 19, 1630. **Sant Antonio de Senecu.**—Blaeu, Atlas, XII, 61, 1667. **S. Antonio de Senecu.**—De l'Isle, Map Am. Sept., 1700. **S. Antonio.**—D'Anville, Map N. A., Bolton's ed., 1752. **S. Antonio de Senecu.**—Crepy, Map Amér. Sept., 1778 (?). **S. Antonio de Senecu.**—Brion de la Tour, Map l'Amér., 1779. **S. Antonio de Senecú.**—Jefferys, Am. Atlas, map 1, 1776. **S. Antonio de Senecu.**—De l'Isle, Carte Mexique et Floride, 1703. **Sumas.**—Davis, El Gringo, 125, 1857. **Séca.**—Doc. of 17th cent. quoted by Bandelier in Arch. Inst. Papers, IV, 253, 1892. **Seneca.**—Columbus Mem. Vol., 158, 1893 (misprint). **Senecu.**—Benavides, Memorial, 14, 1630. **St. Antonio.**—Shea, Cath. Miss., 89, 1855. **D. Antony.**—Kitchin, Map N. A., 1787. **Xen-cú.**—Bandelier in Arch. Inst. Papers, IV, 247, 1892 (Senecú, cr). **Zenecu.**—Solís Miranda (1678) quoted by Bandelier, ibid., III, 121, 1890.

Senecu del Sur (Span.: 'Senecu of the South'). A pueblo on the S. E. bank of the Rio Grande, a few miles below El Paso, in Chihuahua, Mexico, inhabited by the last remnant of the Piro and Tigua who escaped from Senecu, N. Mex., during an Apache outbreak in 1675, or who were taken there from Isleta, Socorro, and Alamillo by Gov. Otermin on his retreat from Santa Fé during the Pueblo revolt of 1680. The mission of San Antonio was established there in 1682. The natives have practically lost their language and are almost completely "Mexicanized." (F. W. H.)

Ciscá.—Escudero, Not. Nuevo-Méx., 14, 1849. **Izmeca.**—Siguenza (1691-93) quoted by Buschmann, Neu-Mexico, 264, 1858. **Jumeca.**—Buschmann, ibid., 249. **San Antonio of Sisalu.**—Cruzate (1685) as quoted by Davis, Span. Conq. N. Mex., 357, 1869 ("supposed to be the same"). **San Antonio Senena.**—Ward in Ind. Aff. Rep. 1867, 213, 1868. **Saseca.**—Morse, Hist. Am., map, 1793. **Senoca.**—Calhoun (1849) in Cal. Mess. and Corresp., 235, 1850. **Senocá.**—Rivera, Diario, leg. 604, 1736. **Sinca.**—Bartlett, Pers. Narr., I, 149, 1854. **Sinicá.**—Gatschet in Mag. Am. Hist., 259, Apr. 1882 (Sinecá, cr).

Senedo. According to Peyton (Hist. Augusta Co., 6, 1882), a tribe formerly on the N. fork of Shenandoah R., Va., and exterminated by the Southern Indians in 1732. The statement is of doubtful authenticity. (J. M.)

Senega. The "*Seneca* snakeroot" (*Polygala senega*), from which the Indians, and after them the whites, prepared a remedy for snake bites, etc.; from *Seneca*, the name of one of the Five Nations of the Iroquois. The *sinica* of Cherokee is probably the same word. (A. F. C.)

Senestxa (*Se-nĕs'-tĭn*). A band or village of the Chastacosta on Rogue R., Oreg.—Dorsey in Jour. Am. Folk-lore, III, 234, 1890. 000

Senijextee. A Salish tribe formerly residing on both sides of Columbia R. from Kettle falls to the Canadian boundary; they also occupied the valley of Kettle R., Kootenay R. from its mouth to the first falls, and the region of the Arrow lakes, Brit. Col. In 1909 those in the United States numbered 342, on the Colville res., Wash. 101 / 161

Lake Indians.—Parker, Journal, 298, 1840. **Savages of the Lake.**—De Smet, Letters, 37, 1843. **Sen-i-jex-tee.**—Winans in Ind. Aff. Rep., 22, 1870. **Sinadoshoga.**—Ross, Fur Hunters, II, 172, 190, 1855. **Sinaitkaikun.**—Wilson in Jour. Ethnol. Soc. Lond., 222, 1866. **S-en-e-chilut.**—Dawson in Trans. Roy. Soc. Can. 1891, sec. II, 6, 1892.

Senikave. A Kaviagmiut Eskimo village on the mainland opposite Sledge id., Alaska.—11th Census, Alaska, 162, 1893. 000

Senisse (Span., probably referring either to *ceniza*, 'ashes,' or to *cenizo*, the white goose-foot, a plant). A former tribe in N. E. Mexico, probably Coahuiltecan, which was drawn from Nuevo Leon and in 1698 gathered into mission San Antonio Galindo Moctezuma, N. of Monclova.

Cenisse.—Revillagigedo, Carta, MS., quoted by Bancroft, Nat. Races, I, 611, 1886.

Senkti (*Senxt*). A Bellacoola village near the mouth of Bellacoola R., Brit. Col., "about 1 m. above Nuxs'lk-l."

Senxti.—Boas in 7th Rep. N. W. Tribes Can., 3, 1891. **Senxt.**—Boas in Mem. Am. Mus. Nat. Hist., II, 49, 1900. **Snihtinish.**—Tolmie and Dawson, Vocabs. Brit. Col., 122B, 1884 (perhaps refers to Snû't'ele, another town; *mih*—'people of').

Senseneu. A Costanoan division or village in California.—Engelhardt, Franciscans in Cal., 331, 1897.

Senoba. See *Sunnup.*

Sentethltun (*Sĕn-tĕl-tĭn*). A former village of the Tututni on the S. side of Rogue R., Oreg. Schumacher (Bull. Geol. Surv., 31, 1877) placed it at the mouth of Rogue R., making its inhabitants a part of the Tshemetunne.—Dorsey in Jour. Am. Folk-lore, III, 236, 1890.

Sepascoot. A former band called Munsee, but probably a part of the Wappinger, on the E. bank of Hudson R., at Rhinebeck, Westchester co., N. Y.—Schoolcraft in Proc. N. Y. Hist. Soc., II, 103, 1844.

Sepawi. A pueblo formerly occupied by the Tewa in the valley of El Rito cr., on the heights above the Ojo Caliente of Joseph, and 5 m. from the Mexican settlement of El Rito, N. N. Mex. Bandelier (Arch. Inst. Papers, III, 61, 1890; IV, 51 et seq., 1892) regards its ruin as the largest in New Mexico.

Se-pi-ni.—Bandelier, op. cit., IV, 17, 1892. **Sepi-na.**—Ibid., 51. **Sepawi.**—Hewett in Bull. 32, B. A. E., 49, 1906.

Sepawa. See *Supawa.*

Seping. The Painted Eagle clan of the Tewa pueblo of San Juan, N. Mex.

Sepi-tdia.—Hodge in Am. Anthr., IX, 350, 1896 (*tdia*='people').

1: Hodge E-5 1907, 1910 Southeast Salish
Wenatchi (Pisquows)
263

000 regards them as probably identical with the Pisko band of the Yakima. (L. F.)

Pisah quit pás.—Orig. Jour. Lewis and Clark, III, 137, 1905. **Pishquitpah.**—Lewis and Clark Exped., II, 282, 1814. **Pishquitpaws.**—Ibid., 22. **Pishquitpows.**—Ibid., II, 319, 1817. **Pisquitpaha.**—Morse, Rep. to Sec. War, 370, 1822. **Pisquitpaka.**—Domenech, Deserts N. A., I, 443, 1860.

Piskakanakis (*Apistibidikis*, magpie, lit. 'small raven.'—Hewitt). A Cree band living in the vicinity of Tinder mtn., Northwest Ter., Canada, in 1856. They occupied 30 earth lodges and log cabins, and cultivated small patches of corn and potatoes; during the winter they hunted buffalo and traded the hides to the Hudson's Bay Co.—Hayden, Ethnog. and Philol. Mo. Val., 237, 1862.

Piskaret. See *Pieskaret*.

Piskitang. An unidentified Algonquian tribe or band formerly living near the Nipissing in Canada.

Piskatang.—Jes. Rel., Thwaites ed., XLV, 105, 1899. **Piskitang.**—Jes. Rel. 1653, 22, 1858.

Pisko ('river bend'). A Yakima band occupying a village on the S. side of Yakima r. between Toppenish and Setass crs., on the Yakima res., Wash.

Pispizawichasha ('prairie-dog people'). A band of the Brulé Teton Sioux.

Pispiza-wichasa.—Dorsey in 15th Rep. B. A. E., 218, 1897. **Pispiza-witasca.**—Ibid.

Pispoghtt. A village of Christian Indians, probably Nauset, in 1674 (Bourne, 1674, in Mass. Hist. Soc. Coll., 1st s., I, 198, 1806). It seems to have been in W. Barnstable co., Mass., near Buzzards bay, and may be identical with Pocasset.

Pisquens. A Chumashan village on one of the Santa Barbara ids., Cal., probably Santa Rosa, in 1542.—Cabrillo, Narr. (1542), in Smith, Colec. Doc. Fla., 186, 1857.

101 **Pisquows** (probably from the Yakima *pisko*, 'bend in the river'). Originally a Salish tribe on Wenatchee or Pisquows r., a western tributary of the Columbia in the present Kittitas and Okanogan cos., Washington. Gibbs states that by 1853 they were so largely intermarried with the Yakima as to have almost lost their identity. Gibbs, Hale, and most subsequent authors have employed the term in a collective sense. The former made it include "the Indians on the Columbia between the Priest's and Ross' rapids on the Pisquouse or Winatshapam r., the En-te-at-kwu, Chelan lake, and the Methow or Barrier r." The Pisquows proper or the remnant of them are now on the Yakima res., Wash. Their bands were Camiltpaw, Siapkat, Shallattoo, Shanwappom, Skaddal, and Squannaroo. See Mooney in 14th Rep. B. A. E., 736, 1896.

Pichous.—Wilkes, West Am., 101, 1849. **Pieshouse.**—Lane in Sen. Ex. Doc. 52, 31st Cong., 1st sess., 174, 1850. **Pissoens.**—Duflot de Mofras, Expl., II, 235, 1844. **Pisshouls.**—Stevens (1856) in H. R. Ex. Doc. 37, 34th Cong., 3d sess., 55, 1857. **Pischous.**—Irving, Astoria, map, 1849. **Pissous.**—Hale in U. S. Expl. Exped., VI, 210, 1846. **Piskwas.**—Gallatin in Trans. Am. Ethnol. Soc., II, 20, 1848. **Pistvens.**—Latham in Trans. Philol. Soc. Lond., 71, 1856. **Pisquens.**—Hale, op. cit., 224. **Pisquenes.**—U. S. Stat. at Large, XII, 951, 1863. **Pist-cows.**—Ross, Adventures, 290, 1847.

Pissacac. The chief village of the Pissasec in 1608, situated on the N. bank of Rappahannock r. above the present Leedstown, in Westmoreland co., Va.

Pissacak.—Simons in Smith (1629), Va., I, 135, repr. 1819. **Pissacacak.**—Smith, ibid., map.

Pissasec. A tribe or band of the Powhatan confederacy living on the N. bank of Rappahannock r. in King George and Westmoreland cos., Va. They formed part of the Matchotic tribe. Their principal village was Pissacoac.

Pissasack.—Smith (1629), Va., I, map, repr. 1819. **Pissasacak.**—Simons, ibid., 126. **Pissasecs.**—Boudinot, Star in the West, 128, 1816 (misprint).

Pissah (cognate with Chippewa *pi'iw*, 'lynx.'—W. J.). A gens of the Abnaki.

Pesa.—J. D. Prince, inf'n, 1905 (modern St Francis Abnaki form). **Pijis.**—Wm. Jones, inf'n, 1906 (Chippewa form). **Pis-suh'.**—Morgan, Anc. Soc., 174, 1877.

Pistchin. A Clallam village on Pyaht r., Wash., which flows into Juan de Fuca strait. Starling erroneously states that the "Macaws and Pist-chins speak the same language."

Pisht.—Eels in Smithson. Rep. 1887, 608, 1889. **Pishtst.**—Stevens I Ind. Aff. Rep., 450, 1854. **Pishtst.**—U. S. Ind. Treat., 800, 1873. **Pist-shin.**—Starling in Ind. Aff. Rep., 170, 1852. **Pist-chins.**—Ibid., 172.

Pitac. A former rancheria of the Pima on the Gila r., S. Ariz., visited by Father Garcés in 1770 (Arricivita, 1791, quoted by Bancroft, Ariz. and N. M., 387, 1889). Cf. *Petaikut*.

Pitahauerat ('down stream,' or 'east.'—Grinnell). One of the tribes of the Pawnee confederacy. The French spoke of them as Tapage Pawnee, and in a treaty with the U. S. in 1819 the tribe is designated as Noisy Pawnees. The Pitahauerat always placed their villages toward the E., or downstream, from the Chaui, and are spoken of as the lower villages. At one time the tribe lived on Smoky Hill r., W. Kans., and later rejoined their kindred on Loup r., Nebr., where their reservation was established in 1857. In 1876 they were removed to Oklahoma, where they now live. Their lands have been allotted in severalty, and they are citizens of the U. S. In their village organization, customs, and beliefs, they did not differ from the other Pawnee. According to Grinnell the tribe is divided into the Pitahauerat proper and the Kawarakish. (A. C. F.)

Noisy Pawnees.—Treaty of 1819 in U. S. Stat., VII, 172, 1846. **Pawnee Tappage.**—Treaty of 1849 in U. S. Ind. Treat., 647, 1873. **Pawnee Tappahs.**—Treaty of 1858, ibid., 650. **Pawnee Tappaye.**—Treaty of 1834, ibid., 648. **Pe-ta-ha'-ne-rat.**—Morgan in Smithson. Cont., XVII, 196, 1871. **Pethahauerat.**—Keane in Stanford, Compend., 530, 1878. **Pethowerats.**—Ibid. **Pe-tau-we-ra.**—Long, Exped. Rocky Mts., II, lxxxv, 1823. **Pit-a-hau'-i-rat.**—Dunbar in Mag. Am. Hist., IV, 251, 1880. **Pitahawirata.**—Sansouci quoted by Dorsey in Cont. N. A. Ethnol., VI, 381, 1892 (prob. Omaha notation of Pawnee name). **Pitavirate Noisy Pawnee.**—Treaty of 1819 in U. S. Ind. Treaties, 645, 1873. **Tapage.**—Parker, Journ-

000 101

1:Hodge E-5 (no date)1907, 1910 Southeast Salish
Colville

000

elements as conceived in Indian philosophy, viz, fire, wind, water, and earth, are among Siouan tribes symbolized by the colors of the cardinal points; and Cushing relates the same of the Zuñi. Mooney says that among the Cherokee red signifies success, triumph; blue, defeat, trouble; black, death; white, peace, happiness. In another connection he says: "Red is a sacred color with all Indians and is usually symbolic of strength and success, and for this reason is a favorite color in painting the face and body for the dance or warpath and for painting the war pony, the lance, etc." Likewise black was a sign of mourning and white of peace, while red was usually a sign of war.

There is a symbolism of sex among the Navaho that is based on that of the cardinal points. Where two things somewhat resemble each other but one is larger, more violent, noisy, or robust than the other, it is spoken of as the male, while the smaller, finer, or gentler is spoken of as female. Thus the supposedly turbulent San Juan r. is called "male water" and the placid Rio Grande "female water"; an electric storm is called "male rain," a gentle shower "female rain." So the land N. of the Navaho country, with giant snow peaks and violent winds, is regarded as the "male land," while the country to the S., devoid of very high mountains and sending forth warm, gentle breezes, is considered the "female land." For this reason, among the Navaho, black, the color of the N., belongs to the male in all things, and blue, the color of the S. to the female. Among the Arapaho white and yellow are the ceremonial colors for male and female respectively (Kroeber), while the Hopi associate red and yellow with the male, and white and blue or green with the female (Fewkes).

Many Indian personal names contain words denoting colors, often in relations which seem incongruous to us. It is probable that they generally have mystic meanings.

Implements used in games usually have different significant colors. Where there are two opposing sides the colors are often red and black, as they are in many of our games. Thus in the game of *nanzoz*, or hoop-and-pole, among the Navaho, one of the two long sticks is marked black at the base and the other red. In their game of *kesitse* the chip tossed up to determine which party shall first hide the stone in the moccasin is blackened on one side and left unpainted on the other. They say that this symbolizes night and day, and the game itself is based on a myth of the contest of night with day. Day is commonly symbolized by red and night by black among the Indians. The Hopi paint their prayer-sticks in prescribed colors; those for rain are green, for war red. Every *kachina* has a prayer-stick painted yellow, green, red, white, and black, indicative of the cardinal points (see the table). Hopi gods are also assigned special colors—the Sun god red, the Underworld god black, and the Fire god all colors (Fewkes). Many tribes do not distinguish by name between green and light blue, black and dark blue, or white and unpainted. (W. M.)

000

Colotlan. Classed by Orozco y Berra as a branch of the Cora division of the Piman stock inhabiting a N. tributary of the Rio Grande de Santiago (Rio Colotlan), between long. 104° and 105° and about lat. 22°, Jalisco, Mexico. The language was almost extinct by 1864. Among their towns were Comatlan and Apozolco, at which missions were established by the Spaniards. (F. W. H.)

Coloclan.—Orozco y Berra, Geog., map, 1864. Colotlan.—Ibid., 59, 280, 282.

Columbians. Applied by Bancroft (Nat. Races, I, 150, 1882) to the Indians of N. W. America dwelling between lat. 42° and 55°, and stated by him to be synonymous with the Nootka-Columbians of Scouler and others. The term Columbians, however, is evidently broader in its scope; as it includes all the tribes W. of the Rockies from the Skittagetan group, in the N., to the S. boundary of Oregon, while Scouler's term comprises a group of languages extending from the mouth of Salmon r. to the S. of Columbia r., now known to belong to several linguistic stocks.

Colville. A division of Salish between Kettle falls and Spokane r., E. Wash.; said by Gibbs to have been one of the largest of the Salish tribes. Lewis and Clark estimated their number at 2,500, in 130 houses, in 1806. There were 321 under the Colville agency in 1904.

101

Basket People.—Hale in U. S. Expl. Exped., IV, 444, 1845. Cauldrons.—Smet, Letters, 27, 1843. Chaudiers.—Cox, Columbia R., I, 189, 1831. Chaulpays.—Kane, Wand. in N. Am., 209, 1859. Colville.—Dart (1851) in Schoolcraft, Ind. Tribes, III, 622, 1853. Colvills.—Lane in Ind. Aff. Rep., 159, 1850. Covillas.—Stevens (1855) in H. R. Doc. 48, 34th Cong., 1st sess., 3, 1856. Gens des Chaudières.—Duflot de Mofras, Oregon, II, 330, 1844. Hualpais.—Petitot, Autour du Lac des Esclaves, 362, 1889. Kettle Falls.—Parker, Journal, 298, 1840. Kettle Indians.—Cox, Columbia R., II, 155, 1831. Kopstil'aik.—Chamberlain, 8th Rep. on N. W. Tribes of Can., 8, 1892 ('people of the falls': Kutenai name). Les Chaudières.—Cox, op. cit., I, 358. Quaripi.—Keane in Stanford, Compend., 502, 1878. Quaripi.—Hale in U. S. Expl. Exped., IV, 444, 1845. Salaywilp.—Gatschet, MS., B. A. E. (Okinagan name). Sehwe-yel-pi.—Stevens in Ind. Aff. Rep., 428, 1854. Sehwe-yel-pi.—Ibid., 445. Sehwoyelpi.—Gibbs in Pac. R. R. Rep., I, 413, 1855. Shuyelpoos.—Smet (1859) in H. R. Ex. Doc. 65, 36th Cong., 1st sess., 141, 1860. Shuyalphi.—Smet, Oregon Miss., 108, 1874. Shuyalpi.—Smet, Letters, 213, 1843. Shwui-el-pi.—Stevens, Rep. on Pac. R. R., 94, 1854. Sin-whe-yelpo-took.—Ross, Adventures, 290, 1849. Siyälpa.—Wilson in Jour. Ethnol. Soc. Lond., 252, 1868. Skuiel-pel.—Mayne, Brit. Col., 296, 1861. Skuyälpi.—Gatschet, MS., B. A. E. (so called by other

1: Hodge E-5 (no date) 1907, 1910 Southeast Salish
Colville

101

Salish tribes). Smayelpi.—Hale in U. S. Expl. Exped., VI, 205, 1846. Squaw-a-tash.—Suckley in Pac. R. R. Rep., I, 369, 1855. Squaw-par-pa.—Ibid. Spatsiches.—Lopez in Ind. Aff. Rep., 159, 1860. Stselichs.—Wilson in Journ. Ethnol. Soc. Lond., 232, 1868. Tsel-el-pem.—Ross in Ind. Aff. Rep., 22, 1870. Who-el-pa.—Lewis and Clark, Exped., I, map, 1814. Who-el-pem.—McVickar, Exped. Lewis and Clark, II, 305, 1842.

000

Comac. A former Pima rancheria, visited by Kino and Mange in 1699; situated on the Rio Gila, 3 leagues (miles?) below the mouth of Salt r., s. Ariz.

E. Buelna Comac.—Mange in Doc. Hist. Mex., 4th s., I, 303, 1856.

Comachiza. A Calusa village on the s. w. coast of Florida, about 1570.—Fontaneda Memoir (ca. 1575), Smith transl., 19, 1854.

Comanche. One of the southern tribes of the Shoshonean stock, and the only one of that group living entirely on the plains. Their language and traditions show that they are a comparatively recent offshoot from the Shoshoni of Wyoming, both tribes speaking practically the same dialect and, until very recently, keeping up constant and friendly communication. Within the traditionary period the 2 tribes lived adjacent to each other in s. Wyoming, since which time the Shoshoni have been beaten back into the mountains by

ASA HAVI (THE MILKY WAY)—PENATEKA COMANCHE

the Sioux and other prairie tribes, while the Comanche have been driven steadily southward by the same pressure. In this southerly migration the Penateka seem to have preceded the rest of the tribe. The Kiowa say that when they themselves moved southward from the Black-hills region, the Arkansas was the N. boundary of the Comanche.

In 1719 the Comanche are mentioned under their Siouan name of Padouca as living in what now is w. Kansas. It must be remembered that from 500 to 800 m. was an ordinary range for a prairie tribe and that the Comanche were equally at home on the Platte and in the Bolson de Mapimi of Chihuahua. As late as 1805 the North Platte was still known as

000

COMANCHE WOMAN

Padouca fork. At that time they roamed over the country about the heads of the Arkansas, Red, Trinity, and Brazos rs., in Colorado, Kansas, Oklahoma, and Texas. For nearly 2 centuries they were at war with the Spaniards of Mexico and extended their raids far down into Durango. They were friendly to the Americans generally, but became bitter enemies of the Texans, by whom they were dispossessed of their best hunting grounds, and carried on a relentless war against them for nearly 40 years. They have been close confederates of the Kiowa since about 1795. In 1835 they made their first treaty with the Government, and by the treaty of Medicine Lodge in 1867 agreed to go on their assigned reservation between Washita and Red rs., s. w. Okla.; but it was not until after the last outbreak of the southern prairie tribes in 1874–75 that they and their allies, the Kiowa and Apache, finally settled on it. They were probably never a large tribe, although supposed to be populous on account of their wide range. Within the last 50 years they have been terribly wasted by war and disease. They numbered 1,400 in 1904, attached to the Kiowa agency, Okla.

l: Hodge E-5 1907, 1910 Southeast Salish
Columbia (Sinkiuse)

000

members of which were there at the same time. Cf. *Senecu*. (H. E. B.)

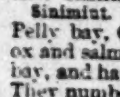
Cenoc.—Vetancurt, Teatro Mexicano, 1720, MS. Cenaca.—Ibid. Seneca.—Ibid., 1720. Senikas.—Ibid., 1720.

Sinimiut. A Central Eskimo tribe on Pelly bay, Canada. They live on musk-ox and salmon like the tribes of Hudson bay, and have also an abundance of seals. They numbered 45 in 1902.

Pelly Bay Eskimo.—Aasland, 658, 1865. Sinamiut.—Boas in Bull. Am. Mus. Nat. Hist., XV, pt. 2, 377, 1907. Sinimiut.—Boas in Zeitschr. Ges. f. Erdk., 238, 1883. Sinimiut.—Boas in 6th Rep. B. A. E., 451, 1888.

Siningmon. A Kaviagmiut Eskimo village on Golofnin bay, Alaska.—11th Census, Alaska, 162, 1893.

Sinkers. Primitive fishermen everywhere weight their lines and nets with stones. These are usually pebbles or other suitable bits of stone, grooved or notched for attachment by means of cords. Those now in use by the Indian tribes, as well as by the whites, correspond with specimens found in large numbers along the banks of streams and the shores of lakes and other large bodies of water. Larger specimens of the same general shape become anchors (q. v.) on occasion, and the better finished forms pass by imperceptible gradations into the very large group of objects classed as plummets (q. v.), and, in another direction, into the stone club-heads of the Plains tribes (see *Weapons*). Adair states that the Southern Indians, having placed a trap in the bed of the stream, drove the fish toward it by means of a rope made of long grape vines to which were attached stones at proper distances, men placed on opposite sides



Sinker; N. Y. (1-2)

Sinkers of Grooved; R. I. Sinkers of Steatite; N. C. (1-2)

of the stream dragging the weighted rope along the bottom. The extent to which nets (q. v.) were used by the Indians of the Middle Atlantic states is not known; but the impressions of nets of varying degrees of fineness on pottery show at least that nets were in common use.

Consult Abbott, Prim. Indust., 1881; Adair, Hist. Am. Inds., 1775; Beauchamp in Bull. N. Y. State Mus., IV, no. 16, 1897; Jones, Antiq. Southern Inds., 1873; Rau, Prehist. Fishing, Smithson. Cont., XXV, 1884. (W. H. H.)

101
672

Sinkiuse. A former division of Salish, under Chief Moses, living on the E. side of Columbia r. from Ft Okinakane to the neighborhood of Pt Eaton, Wash. Hale classed them as a division of the Pisquouse. Pop. 355 in 1905, 299 in 1908, 540 (with others?) in 1909.

101

Columbias.—Mooney in 14th Rep. B. A. E., 734, 1896. Isle-de-Peias.—Nesmith in Ind. Aff. Rep., 219, 1856. Isle-de-poires.—Owen, ibid., 268. Isle-de-Pierre.—Shaw in H. R. Ex. Doc. 37, 34th Cong., 3d sess., 113, 1857. Linkiuse.—Bancroft, Nat. Races, I, 316, 1874 (misprint). Moses band.—Ind. Aff. Rep. 1904, 610, 1905. Sinakaiúsuish.—Hale in U. S. Expl. Exped., VI, 211, 1846. Sinkiyus.—Gatschet, Salish MS., B. A. E. (Salish name). Sinki-eus.—Winans in Ind. Aff. Rep., 23, 1870. Sinkiyus.—Gatschet, Salish MS., B. A. E. (Salish name).

Sinklesin (Navaho name). An ancient pueblo ruin situated on the highest point of a peninsula-like mesa jutting into Chaco canyon from the S., about ½ m. S. of Pueblo Bonito, N. W. N. Mex. It is built of dull-brown sandstone, rectangular in form but very irregular, a semicircular tier of rooms on the S. inclosing a large court. The dimensions of the structure are 135 ft E. and W. by 183 ft N. and S. The E. wing is 50 by 75 ft, the W. 30 by 58 ft. A wing 30 ft wide extends 40 ft to the S. The semicircular tier of rooms was 256 ft long, 9 ft wide, and 2 stories high; 72 ft of this tier is still (1902) standing about 12 ft high. The walls throughout vary from 20 to 30 in. thick. The rooms are long and narrow, 5½ by 21½ ft being a common size. There are 5 circular kivas in the building, varying from 6 to 25 ft in diameter. The masonry is of alternating bands of fine and coarse stone and dressed blocks chinked with fine tablets, the arrangement being very irregular. Portions of the third story remain standing. The original height was probably 4 stories. (E. L. H.)

000

Sinkyone. An Athapascan group formerly living on the lower part of the South fork of Eel r., Humboldt co., Cal., having settlements on Bull and Salmon crs. They also held the country down to the coast at Shelter cove and S. to Usal. This section has been popularly known as the Usal (a Pomo term), that on Bull cr. and South fork as the Lolanko (from the name of a locality). They lived for a time on Smith River res., afterward being transferred to Hoopa res. on Trinity r., from which place a few survivors returned in the early seventies and are now living near their old homes. They lived in conical houses of bark, dressed much as the tribes about them, and made baskets by twining. They burned their dead. They differed but little from the Wailaki in language. (P. E. G.)

Bay-an-yonnes.—Tobin in Ind. Aff. Rep. 1857, 403, 1858.

Sinnonquiresse ('Very long wampum string.'—Hewitt). A Mohawk chief, the speaker at Albany in 1691, 1696, 1700, and 1701, signing the Beaver land treaty in the latter year. He was examined about Dellius in 1699, and was at Albany

1: Hodge E-5 1907, 1910 Southeast Salish
Coeur d'Alene
(Skitswish)

000 Car., 338, reprint 1860), Kroeber's account of the Arapaho process (Bull. Am. Mus. Nat. Hist., XVIII, pt. 1, 1902), and Wissler's for the Siksika (Ontario Archæol. Rep. for 1906). Good descriptions of Eskimo methods are given by Boas, Murdoch, and Nelson in the 6th, 9th, and 18th Reps. respectively of the B. A. E.; of the Nascapee process by Turner in 11th Rep. B. A. E.; of the British Columbia method by Teit in Mem. Am. Mus. Nat. Hist., II, pt. 4, 1900; and of that used by the Chukchi of N. E. Siberia by Bogoras in vol. VII, pt. 1, of the same series. Consult also Bushnell in Bull. 48, B. A. E., 1909; Mason in Rep. Nat. Mus. 1889, 552, 1891; N. Dak. Hist. Soc. Coll., I, 455, 1906; Shufeldt in Proc. Nat. Mus. 1888, XI, 1889; Spinden in Mem. Am. Anthr. Asso., II, pt. 3, 1908. (J. M.)

Skingenes (*Sk-iñg-ĕ'nes*). A Songish band living on Discovery id., s. end of Vancouver id. Pop. 26 in 1909.

Discovery Island (Indians).—Can. Ind. Aff., pt. 2, 66, 1902. Sk-iñg-ĕ'nes.—Boas in 6th Rep N. W. Tribes Can., 17, 1890.

Skinpah (Tenino: *skĭn*, 'cradle'; *pā*, locative: 'cradle place'). A small Shahaptian tribe speaking the Tenino dialect and formerly living on the N. bank of Columbia r. opposite the mouth of the Des Chutes, in Klickitat co., Wash. They were included in the Yakima treaty of 1855 and placed on the reservation of that name. Their number is unknown.

Saw-paw.—Ross, Fur Hunters, I, 166, 1855. Skeen.—Kane, Wand. in N. A., 269, 1859. Skiea.—Robie in Ind. Aff. Rep. 1857, 302, 1858. Skin.—Gibbs in Pac. R. R. Rep., I, 410, 1855. Skĭ'-pŭ.—Mooney in 14th Rep. B. A. E., 740, 1896. Skin-pah.—U. S. Stat. at Large, XII, 951, 1863. Tokin.—Lee and Frost, Oregon, 176, 1844 (misprint).

Skistsainai-hadai (*Sk!'ats-i na-i xadā'-i*, 'people of the house where they always have plenty of food'). A subdivision of the Yaku-lanas, a Haida family of the Raven clan; probably named from a house.—Swanton, Cont. Haida, 271, 1905.

101 **Skitswish.** A Salish tribe on a river and lake of the same name in N. Idaho. The name Cœurd'Alène (French 'Awl-heart'), by which they are popularly known, was originally a nickname used by some chief of the tribe to express the size of a trader's heart. The Skitswish bear a 181 high reputation for industry, self-respect, 101 and good behavior. In 1909 533 were enumerated as belonging to the Cœur d'Alène res., Idaho.

Cœur, and Alenes.—Scouler (1846) in Jour. Ethnol. Soc. Lond., I, 238, 1848. Cœur d'Alêne.—Parker, Journal, 293, 1840. Cœur d'Eleine.—Stevens in H. R. Doc. 46, 33d Cong., 1st sess., 77, 1854. Cœur d'Eliene.—Ibid. Cœur d'Elène.—Ibid. Cœur d'Helene.—Lane in Sen. Ex. Doc. 42, 31st Cong., 1st sess., 170, 1850. Cœurs d'Alenes.—Mayne, Brit. Col., 296, 1862. Cœurs d'alenes.—De Smet, Letters, 170, 1843. Cœurs d'Helene.—Lane in Ind. Aff. Rep., 150, 1860. Cœurs-pelantes.—Domenech, Deserts, I, 441, 1860. Coneard Helena.—Lane in Schoolcraft, Ind. Tribes, I, 521, 1853. Coeur d'Alienes.—Dart in Ind. Aff. Rep., 216, 1851. Coer d'Aleine.—Nicolet, Oregon, 148, 1846. Coer d'Alenes.—Cain in Ind. Aff. Rep., 210, 1860. Coer d'Aline.—Robertson (1846) in H. R. Ex. Doc. 76, 30th Cong., 1st sess., 3, 1848. Coer De Lène.—Johnson and Winter, Rocky Mts., 34, 1846. Les Coeurs d'Alènes.—Cox, Columbia R., II, 150, 1831. Needle Hearts.—Domenech, Deserts, II, 262, 1860. Painted Heart Indians.—Saxton in Pac. R. R. Rep., I, 267, 1855 (misprint). Painted Hearted Indians.—Wright in Sen. Ex. Doc. 32, 36th Cong., 2d sess., 37, 1860. Painted-hearts.—Cox, Columbia R., II, 131, 1860. Printed Hearts.—Lane in Ind. Aff. Rep., 150, 1860 (misprint). Q'ma'shpil.—Mooney in 14th Rep. B. A. E., 733, 1896 ('camas people': Yakima name). S'chêsel.—Giorda, Kalispel Dict., I, 494, 1877–79. Sh-chee-tsee-ee.—A. T. Richardson, in Ft, 1907 (name as pronounced by a Skitswish). Skee-chaway.—Ross in Ind. Aff. Rep., 25, 1870. Skeelamish.—Kelley, Oregon, 68, 1830. Skeetsamish.—Lewis and Clark Exped., II, 475, 1814. Skeetsamish.—Cass (1834) quoted by Schoolcraft, Ind. Tribes, III, 608, 1855. Sketeamish.—Lewis and Clark Exped., I, map, 1814. Sketeni.—Wilkes, U. S. Expl. Exped., IV, 449, 1845. Skit-mish.—Stevens in Ind. Aff. Rep., 460, 1854. Skitsaih.—Gallatin quoted by Schoolcraft, Ind. Tribes, III, 402, 1853. Skitsaish.—H. R. Ex. Doc. 76, 30th Cong., 1st sess., 7, 1848. Skitsaish.—Mooney in 14th Rep. B. A. E., 733, 1896 (Paloos name). Skitsai.—Gatschet, MS., B. A. E. (Okinagan name). Skitsaish.—Hale in U. S. Expl. Exped., VI, 209, 1846. Skitswish.—Gibbs in Pac. R. R. Rep., I, 415, 1855. Stskitsai.—Gatschet, op. cit. ("Flathead" name). Stsi Skai.—De Smet, Letters, 216, 1843. Stsitshai.—Mooney in 14th Rep. B. A. E., 733, 1896.

Skittagetan Family. The name applied 000 to a linguistic family composed of the Indians usually known as Haida (q. v.). It was taken from *Sqē'dagits*, a name of one of the Haida town chiefs, which seems to mean 'son of the chiton' [mollusk]. This was first erroneously applied to the town of Hlgagilda, of which he was head chief, and later, under the form Skittagets (see *Skidegate*), was applied by Gallatin to the people speaking this language, whence it was adopted by Powell. —Haida.—Tolmie and Dawson, Comp. Vocabs., 18a, 1884. —Haidah.—Scouler in Jour. Roy. Geog. Soc., XI, 224, 1841. >Hai-dai.—Work quoted by Kane, Wand. in N. A., app., 1859. —Hidery.—Deans, Tales from Hidery, passim, 1899. <Kydaha.—Keane in Stanford, Compend., app., 460, 1878. >Kygâni.—Dall in Proc. A. A. A. S., 269, 1869. ×Maetka.—Bancroft, Nat. Races, III, 564, 1882. ×Nertdera.—Scouler, op. cit. >Queen Charlotte's Island.—Gallatin in Trans. Am. Antiq. Soc., II, 15, 303, 1836. >Skidegatts.—Gallatin in Schoolcraft, Ind. Tribes, III, 402, 1853. >Skittagets.—Gallatin in Trans. Am. Ethnol. Soc., II, pt. 1, c, 1848. —Skittagetan.—Powell in 7th Rep. B. A. E., 118, 1891.

Skittek. A Knaiakhotana village on Kaknu r., Alaska, forming part of the Kenai settlement.

Chkitak.—11th Census, Alaska, 70, 1893. Shittek.—Post route map, 1902.

Sklax (*S'k-lax'*, 'beaver'). A Squawmish village community on the left bank of Squawmisht r., Brit. Col.—Hill-Tout in Rep. Brit. A. A. S., 474, 1900.

Skoahais (*Sk-ōātcai's*, 'deep hole in water'). A Squawmish village community on Burrard inlet, Brit. Col.—Hill-Tout in Rep. B. A. A. S., 475, 1900.

Skogari. The Tutelo village in 1748; situated on the N. branch of the Susquehanna, in the present Columbia co., Pa. At the date named it was "the only town

1: Hodge E-5 1907, 1910 Southeast Salish
Spokane

the Spirit Lake captive of 1857, was rescued by Grayfoot and Sounding Heavens, sons of Spirit Walker. (D. B.)

Spitotha. One of the 5 original divisions or bands of the Shawnee (W. H. Shawnee in Gulf States Hist. Mag., I, 415, 1903). Evidently distinct from Kispokotha, but probably the same as Mequachake, q. v.

Spokan. A name applied to several small bodies of Salish on and near Spokane r., N. E. Wash. According to Gibbs the name was originally employed by the Skitswish to designate a band at the forks of the river, called also Smahoomenaish. By the whites it was extended to cover several nearly allied divisions, which Gibbs enumerates as follows: Sin-elik-hoo-lish, Sintootoolish, Sma-hoo-men-a-ish (Spokanish), Skai-schil-t'nish, Skechei-a-mouse, Schu-el-stish, Sin-poil-schne, Sin-shee-lish. The last two were claimed by the Okinagan also. All of them are now held to be separate divisions and not bands of one tribe. The population was estimated by Lewis and Clark in 1805 at 600 in 30 houses, and by Gibbs in 1853 at 450. In 1908 there were 301 "Lower Spokan" and 238 "Upper Spokan" under Colville agency, Wash., and 95 Spokan on Cœur d'Alène res., Idaho; total, 634. In 1909 the entire number of Spokan in Washington was 509, while those in Idaho numbered 104. **Flat Heads.**—Dart in Ind. Aff. Rep., 216, 1851 (so called because their heads were left in the natural state. (See *Flatheads.*) **Lar-ti-e-le.**—Lewis and Clark Exped., I, map, 1814. **Lartiele.**—Ibid., II, 478, 1814. **Lar-ti-e-te's Nation.**—Orig. Jour. Lewis and Clark, VI, 119, 1905. **Ne-oom-ap-co-lex.**—Buckley in Pac. R. R. Rep., I, 200, 1855. **Sklist ex'istaitlini.**—Gatschet, MS., B. A. E. (Okinagan name for the Lower Spokan at Little Spokane Falls; = 'people with bad heads'). **Sar-lis-le.**—Gibbs in Pac. R. R. Rep., I, 417, 1855 (the Lar-ti-e-le of Lewis and Clark). **Sin-se-gus-mos-ah.**—Winans in Ind. Aff. Rep., 22, 1870 (applied here to the Upper Spokan). **Sin-ha-ma-mish.**—Gibbs in Pac. R. R. Rep., I, 418, 1855. **Sin-hu.**—Morgan, Consang. and Affin., 290, 1871 ('people wearing red paint on their cheeks': own name). **Sinhomaish.**—Schoolcraft, Ind. Tribes, III, 632, 1853. **Sinhomas.**—Gibbs in Pac. R. R. Rep., I, 414, 1855 (Kutenai name). **Sinkmaass.**—Gatschet, MS., B. A. E. (Pend d'Oreille [Kalispel] name). **Skamoy-aam-acks.**—Ross, Adventures, 269, 1849 (Kutenai name). **Sma-hoo-men-a-ish.**—Gibbs in Pac. R. R. Rep., I, 414, 1855 (= Spokan proper). **Sxa'-mins.**—Gatschet, MS., B. A. E. (Okinagan name for Upper Spokan). **Spogans.**—Meek in H. R. Ex. Doc. 76, 30th Cong., 1st sess., 10, 1848. **Spokains.**—McVickar, Exped. Lewis and Clark, II, 286, note, 1842 (probably used for Spokan proper). **Spokan.**—Parker, Journal, 292, 1840. **Spokans.**—Ibid., 292. **Spo-hahmish.**—Stevens in Ind. Aff. Rep., 429, 1854. **Spokanish.**—Gibbs in Pac. R. R. Rep., I, 414, 1855. **Spokin.**—Parker, op. cit., 285. **Spokuns.**—Robertson, Oregon, 129, 1846. **Spo-khumish.**—Stevens in Ind. Aff. Rep., 429, 1854. **Spokisish.**—Winans, ibid., 22, 1870. **Spokines.**—Johnson and Winter, Rocky Mts., 24, 1846. **Spokunish.**—Mooney in 14th Rep. B. A. E., 732, 1896. **Spuka'n.**—Gatschet, MS., B. A. E. (Klamath and Modoc name). **Tsakaitsetlins.**—Domenech, Deserts, I, 444, 1860. **Tsakaitsitlis.**—Hale in U. S. Expl. Exped., VI, 206, 569, 1846. **Upper Spokanes.**—Winans in Ind. Aff. Rep., 22, 1870 (applies to Spokan proper). **Xingumenes.**—De Smet, Oregon Miss., 108, 1847.

Spookow. A Chumashan village formerly on the beach N. of San Buenaventura mission, Ventura co., Cal.—Taylor in Cal. Farmer, May 4, 1860.

Spools. Small prehistoric objects somewhat resembling spools, the purpose of which is unknown. They are nearly cylindrical, with incurved sides, perforated lengthwise at the center, and are made in most cases of sandstone, a few specimens being of baked clay. Their length varies from 1 to 2¼ in. and their diameter rarely exceeds 2 in. The surface is always covered with incised lines arranged in what is apparently intended for a definite order or design, but no two are alike. They are not numerous, and, with the exception of a few from Ross co., Ohio, all are from counties bordering the Ohio r. between the Big Sandy and the Miami. Consult Fowke, Archæol. Hist. Ohio, 1902; Moorehead, Prehist. Implements, 1900; Squier and Davis, Ancient Monuments, 1848; Thruston, Antiq. of Tenn., 1897. (C. T.)

STONE SPOOLS, OHIO (FOWKE)

Spoon de Kaury. See *Dekaury, Chouteka.*

Spoons and Ladles. Utensils for carrying liquid food or water to the mouth or from one vessel to another were found among all tribes of the United States. They were made of a wide variety of materials, as stone, shell, bone, horn, antler, ivory, wood, gourd, bark, basketry, and pottery were employed. In size they exceeded European utensils of this class. Beverley (Hist. Va., 154, 1722) thus refers to them: "The spoons which they eat with, do generally hold half a pint; and they laugh at the English for using small ones, which they must be forced to carry so often to their mouths, that their arms are in danger of being tired, before their Belly."

The animals supplying the most materials for spoons, dippers, and ladles were the mountain sheep and mountain goat. All the tribes living in the habitat of these animals utilized their horns for this purpose, and the manufactured products were distributed widely in trade among neighboring tribes. Specimens have been gathered among the Pueblos, Havasupai, Ute, Cheyenne, and Sioux, the Salishan and northern Algonquian tribes, and the N. W. Coast and Athapascan tribes. Among the southern Rocky Mountain Indians these utensils were rude, but the northern tribes made them works of art, softening the horn and bending and shaping it over forms by means of heat.

l: Hodge E-5 1907, 1910 Southeast Salish Kalispel

more numerous, but the following are the chief ones of which there is definite information: Ahantchuyuk or Pudding River, Atfalati or Tualati, Calapooya, Chelamela, Chepenafa, Lakmiut, Santiam, Yamel, and Yonkalla.

The following are presumed to be Kalapooian tribes or bands, but have not been fully identified: Chemapho, Chemeketas, Chillychandize, Laptambif, Leeshteljosh, Peeyon, Shehees, Shookany, and Winnefelly. See *Calapooya*. (L. F.)

>Calapooya.—Bancroft, Nat. Races, III, 565, 629, 1882. >Chinookan.—Keane in Stanford, Compend., Cent. and So. Am., app., 474, 1878 (includes Calapooya and Yamkally). =Kalapooiah.—Scouler in Jour. Roy. Geog. Soc. Lond., XI, 225, 1841 (includes Kalapooiah and Yamkallie: thinks the Umpqua and Cathlascon languages are related); Buschmann, Spuren der aztek. Sprache, 599, 617, 1859 (follows Scouler). =Kalapooian.—Powell in 7th Rep. B. A. E., 81, 1891. =Kalapuya.—Hale in U. S. Expl. Exped., VI, 217, 564, 1846 (of Willamet valley above falls); Gallatin in Trans. Am. Ethnol. Soc., II, pt. 1, c, 17, 77, 1848; Berghaus (1851), Physik. Atlas, map 17, 1852; Gallatin in Schoolcraft, Ind. Tribes, III, 402, 1853; Latham in Trans. Philol. Soc. Lond., 73, 1856; Buschmann, Spuren der aztek. Sprache, 617, 1859; Latham, Opuscula, 340, 1860; Gatschet in Mag. Am. Hist., 167, 1877; Gatschet in Beach, Ind. Miscel., 442, 1877. >Yamkally.—Bancroft, Nat. Races, III, 565, 630, 1882 (bears a certain relationship to Calapooya).

Kalashiauu (*Ka-la'-ci-au-u*). The Raccoon clan of the Chua (Snake) phratry of the Hopi.—Stephen in 8th Rep. B. A. E., 38, 1891.

Kalawashuk (*Ka-la-wa'-cŭk*). One of the Chumashan villages connected with the former Santa Inez mission, Santa Barbara co., Cal.—Henshaw, Santa Inez MS. vocab., B. A. E., 1884.

Kalawatset. A geographical group of tribes of different families in w. Oregon, embracing particularly the Coos, Kuitsh, and Siuslaw.

Kala-Walaat.—Mannypenny in H. R. Ex. Doc. 37, 34th Cong., 3d sess., 9, 1857. Kalawatset.—Milhau, MS. vocab. Coast Inds., B. A. E. Kalawatshet.—Gibbs, MS., B. A. E. Killiwatsal.—Framboise, quoted by Gairdner (1835) in Jour. Geog. Soc. Lond., XI, 255, 1841. Killiwhatshat.—Hale, Ethnol. and Philol., 221, 1846. Killiwat.—Drake, Bk. Inds., VIII, 1848. Killiwatsis.—Armstrong, Oreg., 116, 1857. Killiwashat.—Latham (1856) in Proc. Philol. Soc. Lond., VI, 82, 1854. Killiwatshat.—Hamilton quoted by Gibbs, MS., B. A. E. K'ala-qwoo'qhaal.—Dorsey, MS. Chasta Costa vocab., B. A. E., 1884 (Chasta-costa name). Kal-la-wal-cots.—Drew in H. R. Ex. Doc. 99, 34th Cong., 1st sess., 127, 1856.

Kalbauvase. A former Delaware (?) village on the headwaters of the w. branch of Susquehanna r., Pa.—Pouchot map (1758) in N. Y. Doc. Col. Hist., X, 694, 1858.

Kalbusht ('where the water rolls'). A former Alsea village on the s. side of Alsea r., Oreg.

K!a'-bŭst'.—Dorsey in Jour. Am. Folk-lore, III, 230, 1890.

Kalekhta. A former Aleut village on Unalaska, Aleutian ida., Alaska, containing 14 persons about 1825.

Kahlechtschut.—Elliott, Cond. Aff. Alaska, 225, 1875. Kalakhtak.—Coxe, Russian Discov., 167, 1787. Kalechtlinskoje.—Holmberg, Ethnog. Skizz., map, 1985. Kalekhtinskoe.—Veniaminof, Zapiski, II, 282, 1840.

Kaleik (*Ka'-leik*). A former Modoc settlement on the N. shore of Tule or Rhett lake, s. w. Oregon.—Gatschet in Cont. N. A. Ethnol., II, pt. 1, XXXII, 1890.

Kali ('fishermen'). A Knaiakhotana clan living on Cook inlet, Alaska.—Richardson, Arct. Exped., I, 407, 1851.

Kaligmak. A Nushagagmiut village on a tributary of Nushagak r., Alaska; pop. 91 in 1880.—Petroff, Rep. on Alaska, 47, 1880.

Kalikv. A Yuit Eskimo village on the Siberian coast N. of Iskagan bay.—Krause in Deutsche Geog. Blätt., V, 80, map, 1882.

Kalindaruk (*kalin* 'ocean', *ta* 'at', *ruk* 'houses.'—Kroeber). A village near the mouth of Salinas r., Cal. The name has been used, whether or not with justification, to designate the group of Indians inhabiting the villages on lower Pajaro r., and between it and the Salinas, near the coast. Indians from this area were taken both to San Carlos and to San Juan Bautista missions. Among the villages attributed to this region are Alcoz, Animpayamo, Kapanai, Kulul, Lukaiasta, Mustak, Nutnur, Paisin, Poitokwis, Tiubta, and Ymunakam.

Calendaruc.—Engelhardt, Franciscans in Cal., 338, 1897. Kalindaruk.—A. L. Kroeber, inf'n, 1906 (proper form). Kathlendarus.—Taylor in Cal. Farmer, Nov. 25, 1860. Katlendaruksa.—Ibid., Apr. 20, 1860.

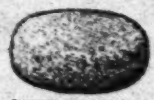
Kalispel (popularly known as Pend d'Oreilles, 'ear drops'). A Salish tribe around the lake and along the river of the same name in the extreme N. part of Idaho and N. E. Washington. Gibbs divided them into the Kalispelms or Pend d'Oreilles of the Lower Lake and the Slka-tkmi-echi or Pend d'Oreilles of the Upper Lake, and according to Dr Dart the former numbered 520 in 1851, the latter 480 (Pac. R. R. Rep. I, 415, 1855). McVickar (Hist. Exped. Lewis and Clark, II, 386, note, 1842) made three divisions: Upper Pend d'Oreilles, Lower Pend d'Oreilles, and Micksuck-sealton. Lewis and Clark estimated their number at 1,600 in 30 lodges in 1805. In 1905 there were 640 Upper Pend d'Oreilles and 197 Kalispel under the Flathead agency, Mont., and 98 Kalispel under the Colville agency, Wash.

The subdivisions, being seldom referred to, are disregarded in the synonymy.

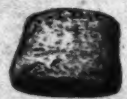
Ash-sain-de-ers-may.—Anon. Crow MS. vocab., B. A. E. (Crow name). Ah-sain'-e-she'-ase.—Hayden, Ethnog. and Philol., 402, 1862 ('the tribe that uses canoes': Crow name). Calaspelins.—Schoolcraft, Ind. Tribes, VI, 686, 1857. Calespelin.—Lane (1849) in Sen. Ex. Doc. 52, 31st Cong., 1st sess., 170, 1850. Calespell.—Johnson and Winder, Rocky Mts., 34, 1846. Calespin.—Lane (1849) in Sen. Ex. Doc. 52, op. cit., 170. Calispelia.—Keane in Stanford, Compend., 504, 1878. Calespelia.—Schoolcraft, Ind. Tribes, VI, 701, 1857. Calespelle.—H. R. Ex. Doc. 102, 43d Cong., 1st sess., 1, 1874. Coopellier.—Drake, Bk. Inds., VII, 1848. Coupellier.—Lewis and Clark Exped., II, 475, 1814. Coos-pel-lar's Nation.—Orig. Jour. Lewis and Clark, VI, 119, 1905. Ear Rings.—De Smet, Letters, 62, 1843. Flathead Kootanie.—Tolmie and Dawson,

1: Hodge E-5 1907, 1910 Southeast Salish
Methow

discoidal and cylindrical pestle. Many of these hand-stones serve equally well for rubbing, rolling, and pounding. See *Mortars, Mullers, Notched plates, Pestles.*



DISCOIDAL MULLER; CALIFORNIA (1-6)



PESTLE-MULLER; IDAHO (1-4)

Consult Cushing in Millstone, IX, 1884–1885; Fewkes (1) in 17th Rep. B. A. E., 1898, (2) 22d Rep. B. A. E., 1903; Mindeleff in 8th Rep. B. A. E., 1891; James Stevenson in 2d Rep. B. A. E., 1883; M. C. Stevenson in 23d Rep. B. A. E., 1904. (W. H. H.)

Metate ruin. A prehistoric pueblo ruin in the Petrified Forest, across the wash from the "petrified bridge," near the Navaho-Apache co. boundary, Arizona; locally so called on account of the numerous stone milling troughs, or metates, set on edge in circular or linear form and scattered over the surface. The builders of the pueblo are unknown. The pottery, gray-brown and black in color, is coarse in texture and decorated with rude incision and by indented coiling.—Hough in Rep. Nat. Mus. 1901, 318, 1903.

Metates. A former Opata pueblo at the E. base of the Sierra de Teras, about 12 m. W. of Baseraca, E. Sonora, Mexico. Possibly identical with Teras, Guepacomatzi, or Toapara, which pueblos are mentioned in early documents as being in that vicinity.—Bandelier in Arch. Inst. Papers, IV, 524 et seq., 1892.

Metea (prob. for *Metawē*, 'he sulks.'—W. J.). A Potawatomi chief, distinguished in his tribe as a warrior and an orator. When the Potawatomi were subsidized by the British at the beginning of the War of 1812 he was one of the leaders of the party that massacred the families of the garrison and citizens of Chicago as they were retreating to Detroit. He led the band that harassed the troops who marched in the fall of 1812 to the relief of Ft Wayne and was shot in the arm by Gen. W. H. Harrison. At a council held at Chicago in 1821 he impressed the whites by his eloquence and reasoning powers, and also when the treaty of the Wabash was concluded in 1826. He advocated the education of Indian youth and sent several from his tribe to the Choctaw academy in Kentucky. He died in a drunken debauch at Ft Wayne, in 1827, after having conducted difficult negotiations with dignity and skill in a conference with commissioners of the Government.—McKenney and Hall, Ind. Tribes, 59–64, 1858. See *Mushcumaepeotan.*

Meteahka. A Mandan band.
High Village.—Morgan, Anc. Soc., 168, 1877. **Me-to-ah'-ka.**—Ibid.

Metewemesiak ('place of black earth'). A former Nipmuc (?) settlement on Quinebaug r., near Sturbridge, Mass.—Roger Williams (1643) quoted by Tooker, Algonquian Series, VIII, 33, 1901.

Methow (*Met'-how*). A Salishan tribe of E. Washington, formerly living about Methow r. and Chelan lake, now chiefly gathered on the Colville res. Their number is not officially reported.
Battle-la-wula-quassa.—Ross, Adventures, 290, 1847. **Lahtoka.**—Van Valkenburgh in Ind. Aff. Rep., 235, 1865 (perhaps a misprint for Methows). **Mest-whe.**—Ross, op. cit. **Methens.**—Mooney in 14th Rep. B. A. E., 794, 1896. **Met-cow-wa.**—Orig. Jour. Lewis and Clark, IV, 321, 1905. **Meteowwes.**—Lewis and Clark, Exped., II, 252, 1814. **Meteowwes.**—Ibid., II, 316, 1817. **Methas.**—Ind. Aff. Rep., 253, 1877. **Methews.**—H. R. Doc. 102, 43d Cong., 1st sess., 1, 1874. **Methoms.**—Shanks, et al. (1873), Ibid., 4. **Methow.**—Ind. Aff. Rep., 302, 1877. **Mitaui.**—Mooney in 14th Rep. B. A. E., pl. LXXXVIII, 1896. **Mithouias.**—Winans in Ind. Aff. Rep., 23, 1870.

Methy. The burbot (*Lota maculosa*), the *loche* of the Canadian French, a fish common in the waters of N. W. Canada. The word is taken from the name of this fish in the Wood Cree dialect of Algonquian, the Cree proper term being *mihyey*, according to Lacombe. L. Methy in Athabasca is named from this fish; also a lake in Labrador. (A. F. C.)

Meti. A former rancheria of gentile (probably Diegueño) Indians near San Diego, S. Cal.—Ortega (1775) quoted by Bancroft, Hist. Cal., I, 253, 1884.

Métis ('mixed,' from French *métis*, a derivative of Latin *miscere*, 'to mix'), or *metif*. A term used by the French-speaking population of the N. W. to designate persons of mixed white and Indian blood. Among the Spanish-speaking population of the S. W. the word *mestizo*, of the same derivation, is used, but is applied more especially to those of half-white and half-Indian blood. The term *mustee*, a corruption of *mestizo*, was formerly in use in the Gulf states. In the W. the term "half-breed" is loosely applied to all persons of mixed white and Indian blood, without regard to the proportion of each. See *Mixed-bloods.* (J. M.)
Maitifs.—Brevel *fide* Sibley (1805) in Am. State Papers, Ind. Aff., I, 730, 1832. **Mestigos.**—Williams, Vt., I, 494, 1809 (misprint). **Mestizo.**—Correct Spanish form; feminine *mestiza*. **Métis.**—Correct French form. **Mustees.**—Report of 1761 in Carroll, Hist. Coll. S. C., II, 356, 1836. **Mustees.**—Bermuda Royal Gazette, July 13, 1676, *fide* Jour. Anthrop. Inst., V, 491, 1876 (used in Bermuda for descendants of Indian slaves brought from the U. S.). **Wissahodwinini.**—Baraga, Otchipwe-Eng. Dict., 421, 1850 (Chippewa name: 'half-burnt wood man'; from *wissahode*, 'burnt trees', referring to their mixed light and dark complexion; pl. *Wissahodwinini-wog*. He gives *nisahdwissid* as the literal word for 'half-breed').

Metlakatla. A Tsimshian town 15 m. S. of Port Simpson, Brit. Col. Anciently

1: Hodge E-5 (no date)1907, 1910 Southeast Salish
Wenatchi

000

guage in any native American language, excepting for a few words of recent introduction which have had no effect whatever on the general structure or vocabulary.

Consult Catlin, N. Am. Inds., for Mandan theory; Bowen, Am. Discovered by the Welsh, 1876; Burder, Welsh Inds., 1797; Durrett in Filson Club Pub., no. 23, 1908; Lewis in Trans. Oneida Hist. Soc., 1894; Mooney, Growth of a Myth, in Am. Anthr., Oct. 1891, and numerous authorities noted in Winsor, Narr. Crit. Hist. Am., I, notes 109–111, 1889.

The early stories of a tribe of "White Indians" (q. v.), or "White, Bearded Indians," somewhere in the unknown interior, refer sometimes to this mythic Welsh tribe, but more often appear to arise from misinterpreted Indian accounts of other distant European colonies or visitations, or of some tribe of complexion lighter than usual. See *Lost Ten Tribes of Israel, Popular Fallacies.* (J. M.)

Madawgwya.—Bowen, Am. Discov. by the Welsh, 88, 1876 (also Madogian and Madogianit; so called by various authors). Madocian Inds.—Ibid., 68 (term used with reference to the Indians of Prince Madoc). Madogians.—Janson, Stranger in Am., 270, 1807. Madogianit.—Bowen, op. cit., 93. Manedans.—Ker quoted by Drake, Bk. Inds., bk. 1, 26, 1848. Welsh.—Drake, Ibid., xii. Welsh Bearded Indians.—Bowen, op. cit., 129. Welsh Indians.—Croghan (1759) in Rupp, West. Pa., 146, 1846 (misprint).

Welunungsi (*We-lun-ling-si*, 'little turtle'). A subclan of the Delawares.—Morgan, Anc. Soc., 172, 1877.

Welwashkasi (*Welwashkë'ni*, 'place of the large spring'). A former Modoc settlement on the s. E. side of Tule lake, at Miller's farm, N. E. Cal.—Gatschet in Cont. N. A. Ethnol., II, pt. 1, xxxii, 1890.

Wenamac. See *Winamac.*

101

Wenatshi (Yakima: *winitshi*, 'river issuing from a canyon,' referring to Wenatchee r.). A Salish division, probably a band of the Pisquows, formerly on Wenatchee r., a tributary of the Columbia in Washington. In 1850 there were said to have been 50 on Yakima res., but 66 were enumerated in the Report on Indian Affairs for 1910 as under the Colville agency. It is uncertain whether these bodies belonged to one original band.

[161]

Lower Chehalis.—Common name. Wanoolshis.—Ford in Ind. Aff. Rep. 1857, 241, 1858. Warstuka.—Ind. Aff. Rep., 219, 1861. Waratka.—Ibid., 1864, 490, 1865. Waratkaas.—Ibid. 1863, 512, 1864. Wenatsha.—Lanedale, ibid., 1859, 412, 1860. Wenatshi.—Ind. Aff. Rep., 704, 1901. Wenatshapam.—U. S. Stat. at Large, XII, 951. Wenatshapas.—Ind. Aff. Rep. 1856, 266, 1857. Wenatshapam.—Ibid., 116, 1874. Winá'tshipam.—Mooney in 14th Rep. B. A. E., 726, 1896 (given as a synonym of Pisquows). Wynoochee.—Gibbs in Pac. R. R. Rep., I, 428, 1855. Wy-nee-che.—Ross in Ind. Aff. Rep., 18, 1870.

000

Wendigo. See *Windigo.*

Wendjimadub ('whence he sits'; that is, supposing he was sitting in one spot, he moves from it and sits in another). A Chippewa chief and orator, with a strain of French blood, born at La Pointe, Wis., about 1838. He married a Mississippi Chippewa, and since 1868 has lived at White Earth, where he is at the head of a band of about 40. Wendjimadub is noted for his independence. When, about 1878, a half-breed trader induced all the other chiefs to join him in opposing a worthy Indian agent, Lewis Stowe, in order that an agent might be appointed who would further his schemes, Wendjimadub was the only one who had the courage to stand up openly in the council before prominent Americans, and take the agent's part, declaring his innocence and showing why the warfare was waged against him. Although uneducated, Wendjimadub is by far the best speaker among the Chippewa. He served in a Minnesota regiment throughout the Civil War. He farms to some extent, but is in sufficiently affluent circumstances to live without working. He has been converted to Christianity. (J. A. G.)

Wenimesset (*wenomissi*, 'at the grapevine.'—Gerard). A Nipmuc village in 1676, at the present New Braintree, Worcester co., Mass.

Wenimesset.—Rowlandson quoted by Drake, Trag. Wild., 25, 1841. Wenimisset.—Kinnicutt, Ind. Names Worcester Co., 56, 1905. Winnimisett.—Ibid.

Wenona. A small snake (*Charina bottæ*) found in California and Mexico. From *winona* (q. v.) in the Santee Sioux language, signifying 'first-born child' [if a daughter]. The word is also a place name. (A. F. C.)

Wenrohronon (*Awë'ro'roñ'non'*, probably from a combination of the noun *awë'ra'*, the Huron form of the common Iroquoian vocable denoting 'scum,' 'moss,' 'lather,' with the verb stem *-o'*, 'to float,' 'to be immersed or contained in liquid or in the earth,' 'to be in solution,' 'to be contained in,' with the tribal appellative suffix *-roñon'*. *Awë'ro'* (*ouenro* in the Jesuit Relations), the base of the term, signifies, as a geographic name, 'where scum floats on the water'; hence *Awenrohronon* means 'the people or tribe of the place of floating scum.' The suggested meaning of the name would seem to indicate that the Wenrohronon may have lived in the vicinity of the famous oil spring of the town of Cuba, Allegany co., N. Y., described as a filthy, stagnant pool, about 20 ft in diameter, without an outlet. A yellowish-brown oil collects on its surface, and this was the source of the famous "Seneca oil," formerly a popular local remedy for various ailments. The spring was so highly regarded by the Seneca that they always reserved it in their land-sale treaties). One of the tribes which, according to the Jesuit Relation for 1639, had been associated with the Neutral Nation and which had

PREFACE

The Sanpoil and Nespelem, like other Indians of the north central Plateau, never became parties to any treaty with the United States. They were virtually ignored by the government and have been accorded little attention by others. They remained in their old habitats and lived their old life, despite encroachments by whites, until 1872. At that time a reservation was set aside for them and they were gradually concentrated upon it. The original bounds of the reservation were the Columbia river on the south and the east, the international boundary on the north and the Okanogan river on the west. Subsequently the northern half of this area was subtracted. The remaining natives still occupy the southern half.

The present study was begun in the summer of 1928; the expenses of that trip were defrayed by myself. Several subsequent visits were made, the last during the summer of 1930. All of these were under the auspices of the Department of Anthropology of the University of Washington.

A number of myths and folk tales were obtained in conjunction with the ethnographic material. They are being published independently in the Journal of American Folk-Lore. Material also was gathered relating to a native messianic movement called the Kolaskin Cult. This data likewise has not been included here but is being prepared as a separate paper which will probably appear as a journal article.

In late 1930 there appeared *The Salishan Tribes of the Western Plateau*, in which Franz Boas compiled and edited the material gathered by James A. Teit many years earlier (1904, 1908, 1909). Teit treats the Sanpoil rather more summarily than most of the other groups he visited, yet he has a considerable amount of data of specifically Sanpoil origin. His work was not available in time for me to use it in the field. I have made but few item references to Teit's treatment for complete cross-referencing would have necessitated an objectionable number of footnotes. Moreover, in seeking information regarding these peoples both sources should always be consulted. Our information is at variance in several instances.

I wish here to express my gratitude to Dr. Erna Gunther for her help and kindness. I am also greatly indebted to Dr. Melville Jacobs for initial encouragement and continued stimulation. My further thanks are extended to Dr. Leslie Spier, to my wife and to many friends for assistance and suggestions. Mr. George Neville Jones and Martha Reekie Flahaut exerted painstaking efforts in identifying botanical specimens. Mr. Albert L. Seeman kindly placed at my disposal original meteorologic data.

The phonetic system here used is that recommended in the report of a committee of the American Anthropological Association entitled *Phonetic Transcription of American Indian Languages* (Smithsonian Miscellaneous Collections, Vol. 66, No. 6, 1916), with the single exception that the Greek symbol gamma (γ) is

Z: Ray E-5 (1928-1930) 1932 Southeast Salish Sanpoil

used to indicate the voiced spirant in *velar* position (rather than mid-palatal, as recommended). This should cause no confusion for the corresponding mid-palatal sound is absent from the Sanpoil phonetic system.

To avoid ambiguity I have not translated a few of the group names where there is no accepted usage. These are: snəʤaie'tkʷ, the bands on the lower Okanogan river and vicinity, (called Sinkaietk by Walters); snəkâ'lt, the people on the lower Spokane river (these have been called the Lower Spokane, but they are not affiliated with the true Spokane); and stake'tamixʷ, a Wenatchi group six miles downriver from the present town of Wenatchee.

Throughout the first half of the paper the anecdotal material has been set in eight point type; in the second half, in ten point solid type. This change in style was necessitated by printing limitations. The numerous native names in the latter portion, requiring special characters, could be printed only in ten point type.

Three informants, John Tom, Bob Covington and William Burke, gave the bulk of the information here presented. John Tom was a shaman, the most prominent man in his profession and the foremost leader among his people in early reservation days. Tom was born about 1840 at Barry, on the Columbia river, as was his mother. His father was born near the present town of Lincoln, also on the Columbia. The old life was little disturbed before Tom reached manhood. He saw his first white man when an adolescent. While John was very young his father died of smallpox, probably the epidemic of 1846. But his mother lived to a very old age. John was the youngest of four boys and two girls, all of whom he outlived. He died on March 1, 1930, aged ninety or more years, the oldest member of his group. He had never learned English. Much further information about John Tom is scattered through the following pages.

Bob Covington was a sober, intelligent half-breed, well respected by his people. For many years he served as Indian policeman and interpreter for his people in dealings with the government. He was a willing worker and exceedingly obliging and hospitable. He interpreted for John Tom, and furnished much information himself. Covington died in July, 1930, at the age of about sixty-five.

William Burke, also a half-breed, was a younger man, perhaps forty-five (in 1930). His mother was still living and from her he got most of his information. He was something of an adventurer, which made much of his information the more valuable. Others who contributed information were: Kate Staples, a half-breed about sixty; Jim James, present chief of the Sanpoil; and Burke's mother.

Seattle, 1932

VERNE F. RAY

INTRODUCTION

The term Sanpoil is a French corruption of the native name (snpui'lux^{w}) of the people who lived at the confluence of the Sanpoil and Columbia rivers. Other early renderings were Sans Poil, San Poil and Sanpoell. Nespelem, likewise, was derived from a native name (snspi'lam), that of the people at the mouth of the Nespelem river. Sanpoil has been interpreted as a descriptive name, indicating either that the people were relatively hairless or that they were poor and had no furs to sell to the traders.[1] Any such assumption is definitely in error.

Thus originally the names Sanpoil and Nespelem were applicable only to two definite settlements among the many autonomous groups occupying that portion of the Columbia river. But through subsequent usage by government agents and white traders the names of these two major groups came to be applied to the surrounding peoples as well. The terms, however, were not used consistently or in mutually exclusive senses. Sometimes Sanpoil was meant to include the Nespelem; at other times it was not. The natives themselves have never adopted these designations. A man's nativity is still indicated by the old village group name, consisting of the village name plus a personifying prefix and suffix.

There is, however, a certain justification for grouping together certain villages under a common name for the sake of description. Although politically autonomous, all of the villages from the Nespelem river to Hunters were culturally and dialectically identical. Moreover they formed a definite social unit. They felt far closer ties between one another than between themselves and the people below (snxaqaie'tk^{w}) or the ones above (Colville). Also, the snxaqaie'tk^{w} groups affiliated closely with each other to the exclusion of the up-river villages, and the Colville probably had true tribal organization—at least they had a group name (sxoie'lp^{w}).

The two names (Nespelem, Sanpoil) have come into such general use that it was thought best to use both terms in the title of this ethnography. Also there was a certain natural division into these two units. Geographically they were separated by the Sanpoil mountains, a range of hills running north and south along what is now the Ferry county-Okanogan county boundary line. For social purposes the division existed also. Important ceremonies were usually observed at both centers. Inhabitants of villages from the Grand Coulee westward ordinarily attended those at Nespelem while the villagers east of that point more commonly went to Sanpoil.

But to avoid awkwardness in presentation I have used throughout the single term Sanpoil to mean both Sanpoil and Nespelem except where otherwise stated.

LINGUISTIC AND CULTURAL AFFILIATIONS

The Sanpoil spoke a dialect of Interior Salish and were surrounded by other Salish speaking peoples. All of the neighboring dialects were intelligible to them except Columbia and Spokane. However both of these, especially the former, were known by a great many of the Sanpoil, for intermixture was common.

[1] See for example Symons, *Upper Columbia River*, pages 31-32.

131 The dialects of the region fall into four subgroups within which only minor 197 variations occur. These divisions were recognized by the Sanpoil themselves and each group was designated by a separate name. It is interesting that the native term for Salish (nsi'lqtcm) was applied only to their own group of dialects. Individual dialects were designated by the name of the people plus the suffix tcm, "speaking." The native linguistic classification follows:

Sanpoil Nespelem Okanogan smɔ̀qaie'tk" Lakes smɔ̀kɑ'lt Colville	nsi'lqtcm	Kittitas Yakima Palus Umatilla Cayuse Walula	nsiya'lmtcm
Columbia Chelan Methow Wenatchi stake'tamix"	n'ɬwa'mux'tcm	Chewelah Kalispel Spokane	npoke'nistcm

105 Of the Plateau peoples the Sanpoil were one of the groups least affected by 177 direct influences from other areas. By the time that extraneous cultural innovations filtered through the surrounding peoples they became considerably "leveled down" and the Sanpoil, as a result, possessed no typically foreign culture traits. The horse culture complex is a case in point. From the Plains came this new manner of living and it was taken over almost bodily by the Nez Perce and the Yakima, and to a marked degree by the Columbia. The old life of these peoples is now difficult, indeed, to extricate and disentangle from the made-over culture resulting from this intrusion. We shall probably never have a satisfactory picture of it. But by the time the Sanpoil had been reached by the reverberations of this new culture of their southern neighbors its power had been spent and the sharp edges already removed. The Sanpoil were never greatly affected by the horse culture except in a few superficial aspects of material life. Thus I feel that it can reasonably be said that the Sanpoil possessed one of the most truly Plateau of Plateau cultures. The whole flavor of their life reflected their interior isolation and independence.[1]

101 Culturally most like the Sanpoil were the Colville to the north and the 177 smɔ̀qaie'tk" on the west. The Columbia linked naturally with the Wenatchi, and the Spokane with the people further east. The Lakes, north of the Colville, were more akin to their Canadian neighbors than to their southern ones.

Though the Sanpoil travelled relatively little, especially long distances, the number of peoples with whom they were acquainted was fairly large. The names by which they were designated follow:

[1] Cl., page 36.

101

Lower Fraser	t'ləmsiu'x
Thompson	nɛqutəmi'x^{a}
Shuswap	sixwa·'pmx
Similkameen	snɛlkami'x^{a}
Kettle river group	snɣwiyatłpi'tk^{a}
Lakes	sna'itckst^{a} (from a'itckst^{a}, a small speckled fish of the upper Columbia river)
Upper Kutenai	skaisi'ulk^{a}
Lower Kutenai	sloqwala·'qwax
British Columbia tribes collectively	nukutəmi'x^{a}
Blackfoot	stɛqwaixu'nəxux
Sioux	á'nxutusəm·
Flathead	sá·'lic
Pend d'Oreilles	snyá'lmɛnx^{a}
Kalispel	qálɛspi·'ləm
Chewelah	sqa·wi'lax
Spokane	spu·ke'nx
snɛkáʼlt (on lower Spokane river)	snqwemi'tqwa'x^{a} ("little river")
Colville	sxoie'lp^{a}
Columbia	snqe'us
Moses' Columbia band	squwa·'xtɛmux
Okanogan	soqɛnaki'n
Chelan	stcli'nx, or spat'lmulumxəmux ("bitter-root people")
Methow	sme·'tɣaux
Wenatchi	snpsqwe'"usx
Wenatchi group six miles downriver from present town	sfake'tɛmix^{a}
Kittitas (pcwa'nwapam)	yiá'qɛma
Yakima	á'tanɛm
Klikitat	i'sumxia'"uix^{a}
Palus	sfqamtci'nax ("slough grass people")
Nez Perce	sa'a·'ptɛnx
Nez Perce, Lapwai group	sná'pəwax^{a}
Walula (Walla Walla) and Cayuse	skciu'sx
Umatilla	i'syumɛtálɛx
Snake	snáski·'nqumx ("rattlesnake people")
Wasco	swasqo·'pax^{a}
Chinook	tcɛnu'k
Willamette (probably Clackamas)	swayϵ'mpɛnx
Puyallup	spuyá'lɛpx^{a}
People beyond Mt. Rainier collectively	sɛkuti'kənx

2: Ray E-5 (1928-1930) 1932 Southeast Salish
Sanpoil

while the latter characterises the lower reaches of the Okanogan highlands. The most conspicuous plant of the Upper Sonoran of this region is the sagebrush (*Artemisia tridentata*). Other prominent plants include rabbit brush (*Chrysothamnus nauseosus*), antelope brush (*Purshia tridentata*) and dragon sagewort (*Artemisia Dracunculus*). The Arid Transition zone is divided into two subareas. The lower is characterized by bunchgrass (*Agropyron spicatum*) and often called the bunchgrass prairies. The upper division is typified by the presence of yellow pine (*Pinus ponderosa*) forests. The bunchgrass prairies appear a short distance north of the Columbia river and shade into the pine forests just north of Nespelem.[5]

HABITAT

The accompanying map (Figure 1) indicates the exact territory occupied by the Sanpoil and the names of adjoining peoples.

In northeastern Washington, about 85 miles south of the Canadian boundary, the Columbia river abruptly changes its course from south to westward. This has come to be known as the Big Bend of the Columbia, and the adjacent territory to the south of the river is called locally the Big Bend country. This general area, together with that included within the bend, was originally occupied by the Sanpoil. The confluence of the Sanpoil and the Columbia rivers marked the center of population but the geographical center was somewhat north of this point, near Lake Annum (Buffalo Lake). The southern boundary of the area was approximately a straight line running east and west at about 47° 40′ latitude. The eastern boundary intersected this line about 15 miles west of the town of Davenport. From that point it continued in a northeasterly direction to the bend of the river, or just west of the village called Peach. The boundary line then followed the river northward to Hunters, where it veered westward and connected with the Kettle river range of mountains; this range formed the remaining portion of the eastern territorial limit. A line drawn directly eastward from Republic to the Kettle river mountains would represent the northern boundary with fair accuracy. On the west the boundary line proceeded from Republic to Kartaro, then southward across the river toward Coulee City.

All villages were located along the Columbia river; therefore the boundary points on the river were much more clearly defined than in other parts of the territory. The former were determined by the actual extent of the villages, the latter merely by the greatest extent of territory covered during hunting and root gathering expeditions. The area thus recognized as properly belonging to the Sanpoil comprised about 1600 square miles.[6] Approximately 85 miles of the course of the Columbia were included and both sides of the river were occupied except for the short distance between Miles and Hunters.

---

[5] Piper, *Flora of the State of Washington*, pages 36, 47-48.

[6] It is somewhat misleading, however, to speak of territory *belonging* to the Sanpoil and to designate boundaries as definite lines. The nature of boundaries and concepts concerning the territorial ownership are discussed at length in the section on political organization, pages 109.

2: Ray E-5 (1928-1930) 1932 Southeast Salish
Sanpoil

VILLAGES

Following is a list of villages (xwi'i'lx^{u}) as obtained from John Tom, Bob Covington and William Burke. A few of these sites were occupied as late as 1879 but since that time most of the old villages have been abandoned. Despite this, most of the information is first hand.

At the time of John Tom's boyhood (1840-50) shifts of population had not yet become necessary as the result of white intrusions. Even when Covington and Burke lived on the Columbia many of the old villages remained. The list is fairly complete for all settlements of more than two houses. Many of these small groups existed and for each there was a definite place name and group name, but the less important ones have been forgotten at this date. A few of the villages of the sn∂q∂aie'tk^{u} and of the Colville, neighbors of the Sanpoil, are recorded; these are the ones remembered by my informants. The population estimates were given by John Tom unless otherwise noted. The reliability of the estimates varies from one village to another; regarding some he was quite certain, about others he was dubious.

The villages of each group are given in geographical sequence, beginning with the village furthest down the Columbia and proceeding upriver.

NESPELEM VILLAGES

1. n∂kukt'ci'pt∂n ("big basin"?), home of the sn∂kukt'ci'pt∂nux^{u}, located at the site of the present Condon's Ferry on the north side of the river. This was a summer settlement only; no winter houses were ever built here since fuel was scarce in the vicinity.[1] This location was occupied throughout the summer, not during the fishing season only. It served as a base from which trips across the river and back into the mountains were made. The summer tule houses began to appear early in May and were not torn down until near the end of August.

   This was not a true Nespelem village since much of the population was made up of members of the sn∂q∂aie'tk^{u} group usually residing during the winter at ka·γta·' (24). Others, from as far as Okanogan, occasionally came here for the summer when the fishing was especially good. The Nespelem and Sanpoil members of the village were drawn from the various upriver settlements as far as npui·'lux^{u} (15). Despite this diversity of population those who gathered there were known by a common group name during their sojourn.

   The number of people living here during the summer varied from 100 to 150.

2. nspi·'l∂m (Nespelem), ("prairie," "desert country"), home of the snspi·'lux^{u}. This village was located on the lower Nespelem river; it extended from the falls to the mouth of the river, a distance of about three-quarters

[1] This was the explanation given by Covington. It should be noted, however, that other sites along the river where fuel was quite as difficult of access were occupied throughout the winter.

PREFACE

101 The Okanagon are a Salish speaking people of north central Washington and adjacent British Columbia. Their territory comprised the drainage system of the Okanogan River and the upper Methow River, both northern tributaries of the Columbia River, from Okanogan Lake and the Similkameen valley in British Columbia southward to the mouth of the Methow.

The subject of the present paper is the culture of those Okanagon bands which occupied the southern half of this territory, from the Methow northward to Osoyoos Lake immediately north of the Canadian boundary. Two tribal units may be distinguished among these bands: the Sinkaietk or Southern Okanagon, occupying the lower Okanogan River valley, and the southern bands of Okanagon proper or, as we prefer to call them, the Northern Okanagon, situated above and below the international boundary. There are other Northern Okanagon bands wholly on the Canadian side with whom we had no contact.

The data we obtained relate in the first instance to the Sinkaietk or Southern Okanagon, but include much on the southerly bands of the Northern Okanagon, that is, those located about the boundary. In addition there are incidental notes on the Colville, Wenatchi, Methow, and other neighboring tribes.

The culture is that of a southern Plateau people, with moderate influences from the Northwest Coast. The Southern Okanagon bands differ culturally from those of British Columbia, and further possess appreciable individuality among themselves. The local differences seem in part due to Northwest Coast influences entering the area by three routes: through the Thompson tribe in the north, from the south by way of the Columbia River through Wenatchi and Chelan, and again through the Chelan from the Skagit on the western side of the Cascade range. This means that the central bands are culturally undistinguished in contrast to those north and south.

197 The language of the Okanagon is a dialect of Interior Salish identical with that of the Sanpoil, Nespelem, Colville, and Lakes (Senajextee) adjacent to the east. It is said to differ only slightly from the forms spoken by Wenatchi and Chelan to the south, the Kalispel, Pend d'Oreille, Spokan, Coeur d'Alêne, and Flathead to the east, and the Thompson, Lillooet, and Shuswap to the north.

114 This ethnographic study was made during July and August, 1930, by a group of grad-

2: Ray E-5 (1928-1930) 1932 Southeast Salish Sanpoil

101
133
361

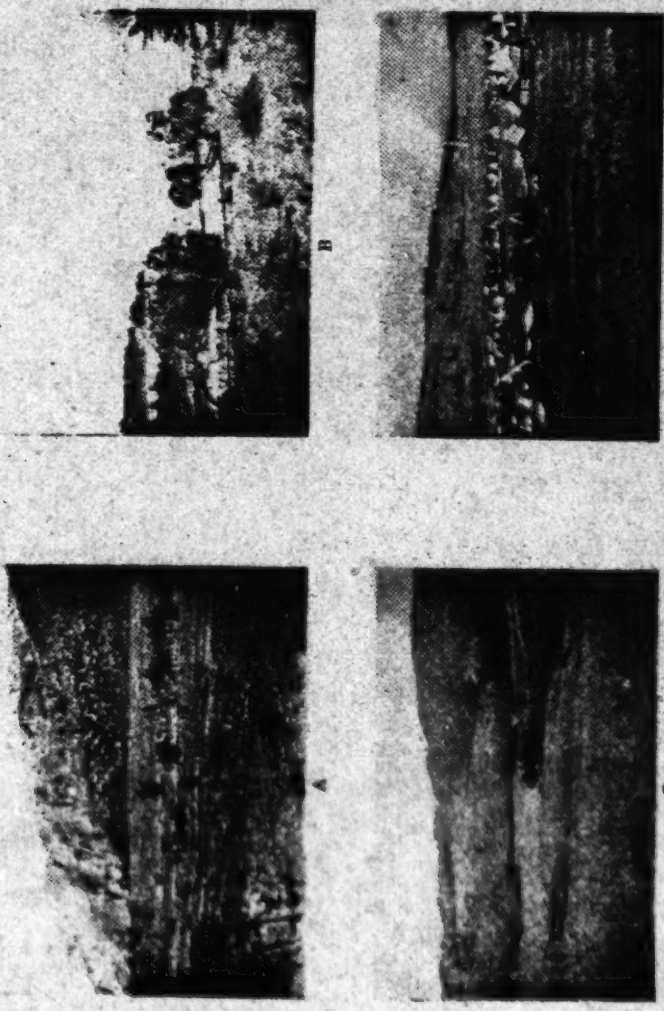


PLATE 4. (A) Site of the principal Sanpoil village, at the mouth of the Sanpoil River. (B) The Columbia River opposite fig. A, with the Sanpoil River in the foreground. (C) Lake Annum (Buffalo Lake) with the Sanpoil mountains in the background. (D) Modern camp circle at the present village of Nespelem.

114 uate students participating in a field training course of the Laboratory of Anthropology (Santa Fé, New Mexico) under my direction. The party comprised Miss Rachel S. Commons (of the University of Chicago), Miss May Mandelbaum (Columbia University), Emanuel Gonick (University of California), Walter Cline and Richard H. Post (Harvard University), who were joined by Miss L.V.W. Walters, financed by the University of Washington. A collection was made for the Washington State Museum (University of Washington), which has been used as the source of illustrations for this paper.

101 As a field for investigation for the group I hit on the Southern Okanagon. The
121 cultures of the southern Plateau in eastern Washington, Idaho, and western Montana have been neglected. It was, and is, my contention that the more typical forms of Plateau culture are to be found in the southern part of that area rather than in the north. Further, the solitary general ethnographic report published at the time, J. H. Spinden's "The Nez Percé Indians," tends to over-emphasize Plains elements, although these are demonstrably recent and superficial.

114 After a choice of tribe to be studied had been made, I received through the kindness of Dr. Franz Boas, a proof copy of James A. Teit's "The Salishan Tribes of the Western Plateaus," which contains an account of the Okanagon. Since it appeared, however, that Teit's account was brief and that he had not obtained information from the Okanagon bands in Washington, it seemed wise to proceed with our plan. The results appear to justify the decision, for the culture of the American Okanagon was found appreciably different from that of the Canadian bands.

Since I felt that the training would be incomplete unless it included the preparation of a printable manuscript, each member of the party was requested to prepare a section of the general ethnographic account. This despite our awareness of the insufficiency of the data. Before we disbanded we discussed a suitable division of the material and reached an agreement on the manner of treatment. Actually, when it came to writing these sections, the authors saw fit to depart quite widely from the agreed form.

The several sections were allocated partly in accordance with preferences, partly by lot. All the field notes were then collected so that I might sort them by topics and dispatch them to the authors. It proved impracticable to send the whole set of notes or the finished manuscript to each in turn. Hence it fell to my lot as editor to scrut-

114 inize the full set of notes to see that nothing was missed. The whole procedure was awkward, and without doubt valuable details and interrelations of phases of culture have been lost in the process.

It must be distinctly understood that each author is responsible only for the presentation of his topic, not for the content with all its inconsistencies and gaps. I, too, must share this responsibility: I have added, deleted, and otherwise changed these manuscripts to a considerable extent, for the most part without consulting the authors or initialling my contributions. This is especially true or the sections Material Culture and the Individual Life Cycle.

It is unanimously our feeling that this ethnographic account is incomplete and inaccurate. Local differences in culture seem to have been marked: informants had quite diverse backgrounds. These, plus the inevitable contradictions of informants, caused confusions which were never resolved. It is our feeling that the culture of the Sinkaietk should be restudied by one who will use these data as merely provisional.

101 The Southern Okanagon now live on and
162 about the western part of the Colville In-
361 dian Reservation. They now number about 250-300. The group is much mixed, both by intermarriage with other peoples for generations and by the inclusion of many individuals of neighboring tribes. Add to this a high mobility, such that most or all of our informants had resided at one time or another with other peoples. Mixture and intergradation of bands and tribes in this area is clearly ancient and only accelerated by the concentration of interior Washington tribes on the Colville Reservation in the middle of the last century. The upshot is that the ascription of various items of culture to particular bands and tribes is exceptionally difficult.

105 The aboriginal culture is now largely a
197 thing of the past. Older people maintain some aspects of their former economic life and material culture. There is some fishing at weirs; some gathering of berries and roots; some casual hunting. A few tipis and sweat lodges are in use; baskets and bark buckets are still made; occasionally a cradle board prepared and hides tanned in the old manner. The simple social structure has been adapted to reservation purposes, but is now nearly functionless. Shamanistic procedures, the winter dance, the Dream cult, and other organized religious activities of the ancient type are gone. Yet, while many are at least nominal Catholics, the old religious outlook, with its emphasis on guardian spirits, prevails to a surprising degree. The language is still functioning. On the whole, they are about as much deculturated as the Klamath or Walapai.

115 The following notes on some of the informants and interpreters were prepared by the members of the party.

3: Cline E-5 (1930) 1938 NR19 Southeast Salish NR19

Sinkaietk

SOCIAL STRUCTURE

By L. V. W. WALTERS

TRIBAL NAME

101 The Sinkaietk or Southern Okanagon, occupying the Okanagon River valley in eastern Washington, have been referred to in all past written records as the Okanagon, thus grouping them with the British Columbia Okanagon as one tribe.

Teit calls the Sinkaietk the "American Okanagon" and treats them as one with the British Columbia Okanagon when discussing pre-white customs. To explain their different entities in historic times, he says, while recording autobiographical material about Nicholas (1780-1865), head chief of the Okanagon tribe:

"He was sorry that the country of the Spokan had come under the control of the Americans. It seems this attitude of Nicholas and the fact that the southern part of the Okanagon country became American territory and the northern part Canadian (the international boundary passing through it a little south of the middle) brought it about that the American Okanagon, after Nicholas's death, recognized a different head chief."[1]

621 The Sinkaietk have only band chiefs and deny that any man was ever head chief over
622 their entire tribe. Taking into consideration that each band is autonomous, it is not possible to speak of the Sinkaietk as a tribe, if tribe be interpreted to mean a
619 group functioning as a unified political whole. Any unity that the Sinkaietk possess may be explained as due to dialectic identity, close geographical association, similar customs and friendly relations which have been maintained by constant intermarriage.

The Sinkaietk deny identity with the Northern Okanagon on the basis of political differences, although they speak an identical dialect. They deny identity with the Chilowhist band of Methow on the basis of dialectic differences, although this band is located on the Okanogan river between two Sinkaietk bands and possesses similar customs.

101 The term "tribe" is loosely used in anthropological literature. Within the Plateau culture area, the interior Salish linguistic stock may be analyzed into a number of dialectic types, one of which is the Okanagon speaking peoples, who speak a mutually understandable language and possess many culture traits in common. The Okanagon

1 Teit, Salishan Tribes, 269.

101 linguistic branch may again be analyzed into six known functional units: the Okanagon proper, the Sinkaietk, the Lakes (Sinajextee), the Colville, the Nespelem and the Sanpoil. I shall refer to these units, as determined by native sentiment, as tribes.

101 With this terminology in mind and in order to prevent future confusion of geo-
619 graphical groupings, it seems advisable to call the Indians south of Tonasket, Washington, Sinkaietk, an anglicized form of their own name. They declare complete independence, deny that there was ever an historical affiliation of a political nature with the Okanagon proper in the past, and designate themselves by a different name, sinEqáie'tkû, "people of the water that does not freeze."

101 Comparison of the culture traits of the
171 Okanagon of British Columbia and the so-called Okanagon of the United States strengthens the necessity for recognizing them as two separate tribes. There is as much dissimilarity between Sinkaietk and Northern Okanagon culture as there is between Sinkaietk and Sanpoil or Sinkaietk and Colville. Even within the Sinkaietk, there are local variations in culture from band to band.

101 The misnomenclature was effected apparently with the coming of the whites. All Indians living in the environs of the Okanogan River were called Okanagon Indians. Prior to this period the river had two names by the Indians, it was called nûqaié'tkû ("water that does not freeze") from its mouth to Tonasket, and wEkanaqa'in from there to its headwaters. Nowhere in the early literature have I found a reference to the nûqaié'tkû river. The history of the adoption of the name of Okanogan for the whole river, I do not know.

TERRITORY AND POPULATION

131 The Sinkaietk, whose number has probably never much exceeded three hundred since the fur traders came into this country, formerly occupied the entire territory from about six miles east of Condon's Ferry on the Columbia River, down that river to the mouth of the Okanogan River and up the Okanogan River to Tonasket.

161 "The population of this section was
164 probably at its highest about the year 1780. ... About 1782-3 the whole region was swept by the great smallpox epidemic which had

161 started on the Missouri a year earlier and extended from Lake Superior to the Pacific and northward to Great Slave Lake.... From 164 all accounts it destroyed from one-third to one-half of the Indians within its area....

"The beginning of regular trade with ocean vessels at the mouth of the Columbia in 1788 marked the introduction of sexual diseases from sailors and traders which soon poisoned the blood of practically all the Indians west of the Cascades...."[1]

In 1846, the interior Plateau suffered from another smallpox epidemic. In 1847, numbers died with the measles, contracted from contact with the whites. In 1852-3, another destructive smallpox epidemic starting in the Makah tribe on the coast, swept across the state of Washington and into Idaho. Thus, the population of the Sinkaietk, as well as that of all other interior tribes, 161 was greatly decimated.[2] The following is a table of estimated populations of the Okanagon in the United States, obtained from old sources.

Mooney[3]	Okinagan	1780	1,000
Wilkes[4]	Okinakane	1841	300
Warre and Vavasour[5]	Okinakane	1849	300
Dart[6]	Okinakane	1851	250
Gibbs[7]	Pisquouse and Okinakanes	1853	550
Ross[8] ½	Okanagans	1870	340
Mooney[9]	Okinagan	1907	348

● 101 Now a few remaining families are found on government allotments scattered in the vicinity of the Okanogan River on the Colville reservation in eastern Washington.

173 These people believe that they have always lived in their present habitat. They have no migration tales concerning themselves, and no memory of a former close relationship to the Okanagon proper, such as is recorded by Teit.

174 "It seems that there had been a gradual extension of the Okanagon northward and northeastward during the last two centuries. The original home of the tribe is said to have been the Okanagon River in Washington (according to some, near Okanagon Falls)."[1]

EXTRA-TRIBAL RELATIONS

619 A very close relationship is felt to
574 the other Okanagon speaking groups in the area; the Nespelem, the Sanpoil, the Colville and the Northern Okanagon. Berry and hunting

2 Mooney, Aboriginal Population, 13, 14, 16.
3 Gibbs, Report on the Indian Tribes, 417-18.

5 Teit, Salishan Tribes, 213.

½ For footnote, see p. 74 (c), category 116. -- Analyst

p. 74 (A)

177 Cecile Brooks' statement concerning Tonasket is similar to that of all the other
622 Sinkaietk informants. She said,
619
648 "Tonasket was never chief of anybody except his own band. He was a mean man who beat his children to death, drank and had many women. He under-fed his people who worked for him, but they continued to recognize him as chief."

TRIBAL SUBDIVISIONS AND SETTLEMENTS

101 The Sinkaietk tribe is composed of four
361 autonomous groups, which have come to be
619 known by the following anglicized forms of
621 their own names: the Tukoratum, Konkonelp, Kartar and Tonasket bands.

In 1854, Stevens wrote,

"The Okin-a-kanes comprise the bands lying on the river of that name, as far north as the foot of the great lake. They are six in number, viz: the Te-kunr-a-tum, at the mouth; Kone-konep, on the creek of that name; Kluck-hait-kwee, at the falls; Kin-a-kanes, near the forks; and Mil-a-ket-kun, on the west fork."[1]

The last three bands named belong to the Northern Okanagon tribe. Stevens does not mention a band occupying the territory of the present Tonasket band. It may be possible that no band used that specific territory for winter residence in 1854. Tonasket did not become chief of his band until 1858. Perhaps at this time, he acquired followers from other groups and established himself as chief over a newly organized band. Adequate information on this subject is not at hand.

Since the political bond is very loose, the greatest factor in maintaining an attitude of tribal unity is probably that of blood relationship. Responsibilities toward members of the family through both maternal and paternal lines are keenly felt. Due to constant intermarriage, and the practise of polygyny, most Sinkaietk people have relatives in each of the four bands.

103 Following is a list of desirable sites
361 which may be chosen for winter habitation.
619 In the summer, band organization breaks up, Thus, summer camps at good fishing stations and food sites are composed indiscriminately of people from any of the four bands and from neighboring tribes. In contrast the winter settlements are semi-permanent, band organization is in effect, and the range of each band is normally limited to its own territory.

[1] [For footnote, see p. 84 (c), category 116. -- Analyst]

p. 84 (B)

101
131
103
361
619

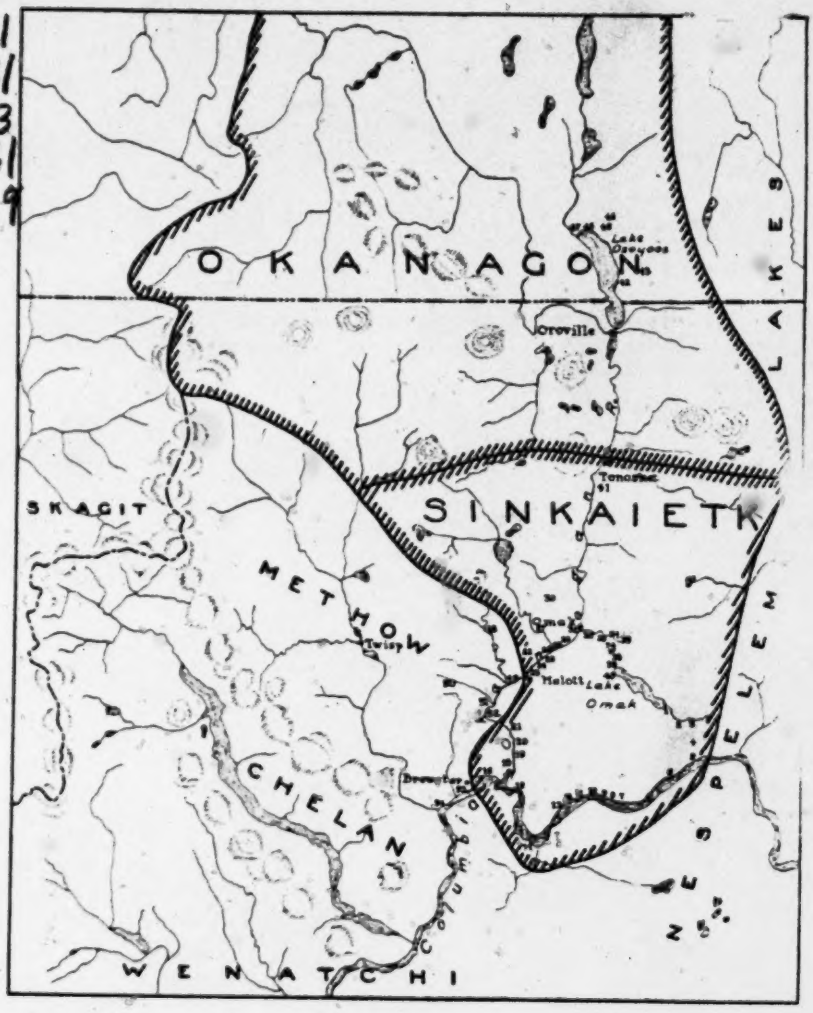


Fig. 36. Map of Sinkaietk and Northern Okanagon territory.

p. 85

Sinkaietk; Methow
Northeast Salish NE12
Northern Okanagon

S
103 29. kaɬá'kɬak, "little rows of brush off the hill."
361 30. kátóma'úkʷ, "one hill on the flat."
31. ɬáámí'na, "against the hill."
619 32. EnstEpI'tsa.
33. Enaqatká'tEnEtk, "cache in rocks."
34. nχuχalí'nak, "putting sticks up against the bluff."
35. akcaca'ktkúɬp, "little pine trees."
36. EnsEsa'tqɬp, "a lot of pines."
37. sqwí'nt.
38. súmúkwa'aqa'ín, "snow on the brush."
39. nɛ́'aómEn.
40. sínál'alaqwaI'I'p, "edge of the water."

The Tonasket or sqwaʊχölö's band occupy the territory from Riverside upstream to Tonasket. Whereas the first three bands are commonly known by the names of their largest winter villages, this band is commonly known by the name of a famous former chief. However, the name of its most important village is sometimes used.

41. qwaʊχölö's.

N
101 The Inkamip band of Northern Okanagon
361 winter at the head of and on the eastern shore of Lake Osoyoos in British Columbia. Their territory is directly north of that of the Tonasket band of Sinkaietk. Tom Martin says that they numbered about two hundred people in 1870. They live in one group in the winter, staying at a different site each year in order not to exhaust the wood supply of any one site.

42. tɬátsEnI'tkʊx, "flat place where brush comes to the shore."
43. nEwaI'e''nIkʊx, "smooth rock with creek running down to it."
44. intaqamxúwI'ltEn, "to cross creek there."
45. inɬEl'ɬamKltsI'n', "level place with hills behind."
46. inkamí'p, "at head of the lake."
47. púStIntsé'ntEn.

S
103 A group of Methow (smé'tχaʊʷIx) people
[101] winter on the Okanogan River between Sand
● Point and Malott, Washington. They are
[197] called the Chilowhist (ci'lɔ́xwist) band, taking their name from the principal creek in
361 their territory. These people speak a var-
619 iety of the Okanagon language that is more similar to the Chelan dialect than to Sinkaietk. For this reason the Sinkaietk consider them members of another tribe, although they are wedged geographically between two Sinkaietk bands, possess similar customs, and intermarry with the Sinkaietk.

4: Teit E-3 (1900-1910) 1928 Southeast Salish
Columbia
Wenatchi

THE MIDDLE COLUMBIA SALISH

HISTORICAL AND GEOGRAPHICAL

I spent only a few days among these people in 1908, and did not revisit them. My time was taken up collecting a vocabulary of their language, and information regarding their former tribal territory. This information seemed to be specially important, owing to contact with Shahaptian tribes and rumored shifting of boundaries. I therefore made as full inquiry as possible on this subject among them and all their neighbors, both Salish and Shahaptian. I obtained, besides, a little information regarding movements of tribes from Wasco, some from Peter Kalama, a Nisqualli who lived for many years on the Warm Springs Reservation, and some from Michel Revais. I did not visit the Wenatchi and northwestern bands at this time, as I expected to make a special trip among them later to investigate their basketry, and the like. Incidentally I happened to meet a man of the Wenatchi, and gathered a little information from him; but the bulk of my information was obtained from Moses-Columbia on the Colville Reservation.

TRIBES OF THE GROUP

The Middle Columbia Salish group consists of two tribes: viz., (1) Columbia, (2) Wenatchi. Possibly at one time there may have been a third tribe, the .nkutɛmɛ'x[a] or Nekɛtɛmɛ'ux of The Dalles country. However, the affiliations of this tribe (now probably extinct) are uncertain.[1]

ORIGIN OF TRIBAL NAMES

The name Columbia originated because of the former association of the tribe with Columbia River, where some of the most important bands had their homes. The common name for the Columbia in the early middle of last century was Rapide du Prêtre, or Priest's Rapids People, and Rapid People, names originally applied to the people of Priest's Rapids, who were considered the principal band of the tribe at that time. According to Michel Revais, Priest's Rapids was named by the fur-traders from an incident which occurred there. One of the first parties of fur-traders to pass the river at this point was surrounded by a large number of Indians, one of whom (probably a shaman) "made medicine," or went through a religious ceremony on the hillside, attracting the attention of the travellers by his fantastic dress and wild gesticulations. They called him a priest, and the rapids at this place became known as Priest's Rapids. The tribe was also called Isle de Pierre, or Rock Island People, by some traders, probably also from the name of a place in their country.[2] Other names for the Columbia used by the traders and whites were Sinkiuse or Sincayuse, derived from their own name; and Columbia Cayuse, in distinction from the Cayuse tribe (Waiilatpuan?), who were sometimes called Nez Percé Cayuse. The two tribes called Cayuse require to be

[1] See p. 90.

[2] This may also have been derived from the name of an important band. Rock Island is on the Columbia a little above Cabinet Rapids, below the mouth of the Wenatchee. A large band of Indians is said to have lived around here.

4: Teit E-3 (1900-1910) 1928 Southeast Salish
Columbia
Wenatchi

differentiated. The name Wenatchi is, with little doubt, of Yakima origin, probably from Wina't.ca (river issuing from a conyon), referring to Wenatchee River;[3] or from Klickitat awena'tchɛla (coming out or source), said to be with reference to the position of the tribe above or beyond the Yakima and at the sources of the streams;[4] but the term may have some connection with Wenatchee River. Pisquows (and variations) was also a common name for the Wenatchi, and is derived from their own name. 178 101

The Middle Columbia Salish (or at least the Moses-Columbia) call themselves .tskowā'xtsɛnux̣ or .skowa'xtsɛnɛx, which word seems to have some connection with "main valley," probably with reference to the Columbia valley. My notes do not make it clear whether the term embraces all the Columbia people or simply the Moses-Columbia, most of whom originally lived on the river, near Priest's Rapids. It appears that the Wenatchi and people on the west side of the river are not included in the term. The Columbia also use the name .nkeĕus or .s.nkeiĕus for themselves in a general sense, and the Moses-Columbia recognize it as applied to them by all the other Salish tribes. They say, however, that the term is properly and originally the name of a band or division of their people who once inhabited the Umatilla valley. A few of the Moses-Columbia include the Wenatchi under the names Columbia and .nkeĕ'us, because they speak the same language and are supposed to be of the same origin; but most Columbia, as well as all other Salish, class the Wenatchi as a distinct tribe. The Wenatchi call themselves .s.npeskwa'uzux̣, and are so called by the Moses-Columbia. The name appears to be used in a general sense for all the people speaking the language of the Middle Columbia Salish west of Columbia River. It also seems to be in a special sense the name for the people of Wenatchee River and district, who were the leading division of the tribe.

NAMES GIVEN BY NEIGHBORING TRIBES

The Columbia and Wenatchi are called by the following names by the neighboring Indian tribes:

By Salish Tribes	Columbia	Wenatchi
Thompson	s.nkaiă'us, Nqaiĕ'us, .s.nkeiĕ'usɛmux	.s.npɛskwā'ustɛmux
Okanagon	.s.nkeiĕ'us, .s.nqai.ă'us	.npiskwā'u.six
Sanpoil	.s.nkaă'usɛmɛx	.s.npɛskwā'uzɛx
Colville, Lake	.s.nqeĕ'us	
Spokane, Kalispel	.s.nqaiĕ'us, .s.nkaiĕ'use	.s.npɛskwĕ'us
Pend d'Oreilles, Flathead	.s.nkaiă'use	.s.npɛskwā'use
Cœur d'Alêne	.s.nkeie'usɛms	.npɛsqwe'us

[3] See *Handbook of American Indians*, p. 932.
[4] See p. 91, note 7.

101

	By other Interior Tribes	
Wasco Klickitat	Ti'atthuxa[5]	Wina't.ca Awena'tchzla (people[7] at the coming-out or source)
Nez Percé	Papspé'lu[8] (firs or fir-tree people)	
	By Coast Tribes	
Snohomish	Bō'tcaced[9] (arrows or arrow people)	Tsō'kwob.c
Snohomish	.sā'ladebc,[10] an interior tribe west of the Columbia River (south or below the Yakima)	
Snohomish	Suwa'dabc (inland or interior people)	general names for all interior tribes
Twana	.swā'dab.c (inland people)	
Nootsak	.swa'namc (inland people)	

The Klickitat call the Chelan Tcɛla'lpam, and the White Bluffs people Wa'napam.[11] According to the Cœur d'Alêne, the name in the sign language for the Columbia is squeezed, or wedged ("with reference to their having been pressed or squeezed between other tribes," as some say); and for the Wenatchi, bent or broken joint. Whether these terms have been given owing to some peculiarities of the tribes, or have been derived from translations of place-names, is not clear. Possibly they are due to folk etymology.

[198]

[5] Said to be the name for a tribe on the east side of Columbia, west of the Spokane, probably the Moses-Columbia.

[6] From the Yakima language.

[7] Said to be with reference to their occupying the country at the heads of the rivers or above the Yakima. Bands of Wenatchi occupied the heads of all the streams between the Yakima and the Cascades.

[8] Compare Yakima name for the Kalispel (*Handbook of American Indians*).

[9] A tribe in the interior, west of or near the Spokane, probably the Columbia, but possibly the Palous or some other tribe. Another name for them was warriors. Their principal village or headquarters was called Bo'lbol, and they sometimes attacked the Snohomish and Coast people.

[10] Probably the Shallatoo, a band or division of the Wenatchi formerly living on the upper Klickitat River (probably before the Klickitat spread there), and latterly farther north (see *Handbook of American Indians*). It is hardly likely that the .s.nia'ltmtnic (Pend d'Oreilles) are meant.

[11] Said to mean distant or people at the end or extremity. Compare the name of Wenatchi, also the Klickitat name Wanakshila' (with the same meaning) applied to the Puyallup, and the name Wann'kt applied to the Tai'tnapam.

4: Teit E-3 (1900-1910) 1928 Southeast Salish
Columbia
Wenatchi

101

NAMES GIVEN OTHER TRIBES

The Columbia call the neighboring tribes by the following names, in which the suffixes *-ɛ, -ɛx, -ox, -uɣ, -mɛx, -mɛxᵘ, -mɛ̆uɣ, -mix, -muɣ, ɛmuɣ, -ɛmɛ, -ɛmc, -abc*, mean people:[12]

	INTERIOR SALISH TRIBES
Shuswap	Siɣwa'pmɛx
Thompson	Lūkɛtame'ux, Nɛ̨kutame'uɣ[13]
Similkameen	Smilkɛmī'x, Smelkamī'x
Okanagon	.s.oqɛnāqai'mɛx (said to be from a place-name)
Nespilem } Sanpoil }	Nesilɛxtci'n, .n.selixtci'n, (probably "Salish-speaking")
Lake	.s.nai'tcɛkstɛx (?)
Colville	.sxuiɛ̆'lpɛm, .sxuiɛ̆'lpɛmɛx (said to be from a place-name)
Spokan	Spō.qei'muɣ (said to be from a place-name)
Kalispel	Kalispa'lɛm (thought to be from a place-name)
Pend d'Oreilles	.s.nia'lɛmɛn (?) (said to be from a place-name)
Flathead	Sa'lɛmuɣ
Coeur d'Aléne	.ski'trtsu
Salish tribe formerly near The Dalles	.nkutɛmɛ̆'xᵘ, Nekɛtɛmɛ̆'uɣ (same name as applied to the Thompson Indians)
	SHAHAPTIAN TRIBES
Palous	.spalū'.soɣ (said to be from a place-name)
Yakima	.siā'kɛma
Klickitat	Tlkā'tat
Wallawalla	.swalawa'laox (said to be from a place-name)
Umatilla	.sumatɛ̆'lamux
Nez Percé	Tsha'ptɛnox
	OTHER WESTERN TRIBES
Kutenai	Shalsā'ulkᵍ (said to be from a place-name)
Cayuse	Kaie'us, .skeiɛ̆'us (said to be from name of Umatilla valley or a place there)

[12] I obtained no list from the Wenatchi.

[13] There are several slightly variant pronunciations.

4: Teit E-3 (1900-1910) 1928 Southeast Salish
Columbia
Wenatchi

Shoshoni or Snake	.s.naske'n.tkox (said to mean "snake people")
Klamath	Ła'mal
Wishram	Wi'sxam
Wasco	Wasqo'pɛm
Chinook	Tsɛnū'k
All Coast Indians	Sukɛti'kɛnux, Sukoti'kɛnux ("people of opposite or other side," with reference to the Cascades)
Lower Fraser tribe	.sLɛmsiū'ɛx
Another Coast tribe	Qo'ɛtsɛn (possibly the Cowichan)

101

DIALECTS

197

The Middle Columbia language, on the whole, seems to be more closely related to the Okanagon or central group than to other Salish groups; but it has some peculiarities of its own, and in some points rather resembles the Cœur d'Alêne, and even the Flathead group. In others, again, it is closer to the Thompson and Shuswap of the north. The pronunciation of a number of words resembles that of the Thompson rather than that of the Okanagon. The Wenatchi, Chelan, and Methow, occupying the country west of Columbia River, differ slightly in their speech and in the use of a few words from one another and from those who live east of the river, viz., the Moses-Columbia. Probably the difference is not much greater than that existing between the Upper and Lower Thompson, which is very slight. The Methow are said to talk more nearly like the Okanagon than other Columbia Salish, and use some words and phrases which probably have been adopted from the latter. It is likely that some other slightly diverging dialects were spoken by Columbia bands living farther south, who are now extinct.

HABITAT AND BOUNDARIES[14]

131

1. The Columbia Salish (Tskowāxtsɛnux or .nkeēus) occupied the Columbia River valley on both sides, from probably some little distance below the mouth of the Wenatchee River (say, about Cabinet Rapids), south to a little below Priest's Rapids and in former days down to near The Dalles, and all the adjoining plateau east of the river, from the confines of the Sanpoil, south along the borders of the Spokane, to the Palous country near the Snake River, and possibly in former days to the boundaries of the Nez Percé.

2. The Wenatchi (or .s.npeskwau'zux) occupied the Columbia valley immediately above the Columbia Salish, north to about half way between the mouths of the Methow and Okanagon Rivers, and embracing all the country on the west side of the Columbia to the Cascades and a little beyond in some places, from the boundaries of the Thompson tribe in the north, to the Yakima in the south and probably in early times to the Columbia bands occupying the country east of The Dalles adjoining the Upper Chinook.

[14] See map in *The International Journal of American Linguistics*, vol. 4 and 41st Annual Report Bureau of American Ethnology.

4: Teit E-3 (1900-1910) 1928 Southeast Salish
Columbia
Wenatchi

DIVISIONS AND BANDS

I did not try to get a list of former Columbia Salish and Wenatchi bands, but no doubt these tribes were composed of a number of loosely connected bands (possibly grouped into divisions) with headquarters in different localities. Some of the Columbia divisions or bands were as follows:

1. The .nkeĕ'us or .s.nkeiĕ'usqx of Umatilla valley.
2. The Stia'kETEmux or Tiă'kETux[25] at the mouth and the lower part of Yakima River, and in the Columbia valley some distance above and below.
3. The Stata'kEtux,[26] with headquarters around White Bluffs on the Columbia.
4. The .tskowă'xtsEnux or .skowa'xtsEnEx[27] of Priest's Rapids and neighborhood. The band now called Moses-Columbia represents these people, and in fact consists of the remnants of all the Columbia who inhabited the Columbia Valley and east side of Columbia River. Most of them are by origin Priest's Rapids people. They are named after Moses,[28] their late celebrated chief. After the introduction of the horse, this band became famous as horsemen, warriors, and buffalo-hunters.

---

[25] This term may possibly have a wider meaning, and may include all the bands along the Columbia, below Priest's Rapids. The Sanpoil have a name Nai'akuxchux or .niă'qttcitx, which appears to have been applied to all the Indians living along Columbia River from the Wenatchi to near The Dalles. The term is said to have been applied to Salish or Columbia speaking bands, but in later days probably included Yakima bands who superseded them. This name seems to be the same as that of the tribe called Akai-chie by Hunt, who found them inhabiting the country around the mouth of the Umatilla River, January, 1812. He describes them as scantily clad, using mantles of skins of animals, and sometimes pairs of sleeves of wolf skins. He further states, "Their lodges were shaped like a tent, and very tight and warm, being covered with mats of rushes; beside which they had excavations on the ground, lined with mats, and occupied by the women, who were even more slightly clad than the men. These people subsisted chiefly by fishing; having canoes of a rude construction, being merely the trunks of pine trees split, and hollowed out by fire. Their lodges were well stored with dried salmon, and they had great quantities of fresh salmon-trout of an excellent flavor, taken at the mouth of the Umatilla." These people differed very much from the Sciatogas and Tus-che-pas whom Hunt had met just previously on the upper Umatilla (probably the Cayuse and allied tribes). These Akai-chie were possibly a part of the Columbia tribe still inhabiting the lower Umatilla and neighboring parts of the Columbia River at that date (see Irving's *Astoria*, ch. XXXVII; also *Handbook of American Indians*, p. 32). The suffix -tcin in .nia'kntcin means, no doubt, shore (banks of a river or lake or a valley). The root part of the word is evidently ilk, which seems to be the same as occurs in ilkema and stia'kEt, etc.

[26] Possibly the same name as No. 2.

[27] This term possibly has a wider meaning (see p. 90).

[28] Chief Moses was the best-known and most celebrated chief in his time in eastern Washington. He was over six feet tall, very straight, and weighed in later life, when he had become rather stout, about three hundred pounds. He possessed great influence over all the neighboring tribes and was noted for his wisdom and power of oratory. He was also a great linguist, speaking all the Salish dialects, several of the Shahaptian, and some of the Plains languages. His father, Skate'lkn, was also a remarkable chief. He was killed in a battle with the Blackfoot. Moses died an old man, about 1905-06, and was buried at Nespilem, on the Colville Reservation, close to where Chief Joseph was buried in 1904. Mr. McCrossan, former agent at Nespilem, who knew both chiefs well, was of the opinion that Chief Moses was really the greater chief of the two, at least in most respects. He also wielded most power among the Indians, and his word received most attention.

4: Teit E-3 (1900-1910) 1926 Southeast Salish
Columbia
Wenatchi

621
131

The Wenatchi (or .s.npeskwau'zux) were also divided into a number of bands. As far as I know these were:

1. The Sme'thau, or Methow, on Methow River and surrounding country.
2. The Tselē'n, .stcxlē'nux, or Chelan, on Chelan Lake and neighborhood.
3. The .s.npeskwau'zux, or Wenatchi proper, on Wenatchi River.

101 ●
621
131

What was probably a fourth division or distinct band, or possibly a subdivision of No. 3, lived south of the Wenatchi Mountains, on the north Yakima, with headquarters around Ellensburg or possibly lower down. This division is said to have been large at one time, and commanded the Snoqualmie, Yakima, and all the principal passes through the Cascades, including those to the Cowlitz country. Some of these people are said to have lived still farther south at one time, on other branches of the upper Yakima and the Klickitat River; but they intermarried so much with Yakima that they became absorbed by the latter. They may possibly have formed a division by themselves, and were probably the original inhabitants of the upper and central parts of the Yakima country. It is said that the remnants of some small bands of Salish (probably all .s.npeskwau'zux or Wenatchi) who were mixed with Yakima joined with the latter in the treaty of 1855; and their descendants are now on the Yakima Reserve, and speak the Yakima language.[19] A few families still live around Ellensburg; but it seems that nearly all the Wenatchi-speaking people south of the Wenatchi Mountains are now mixed to some extent with Yakima.[20]

[19] See also Powell, who states, referring to Salish, "including a dozen small tribes upon the Yakima Reservation which have been consolidated with the Klickitat [Shahaptian] through intermarriage" (Powell, *Indian Linguistic Families*, Seventh Annual Report, Bureau of [American] Ethnology, 105).

[20] The *Handbook of American Indians* gives some bands of the Pisquows, with their old locations, as follows:

1. Camiltpaw—On east side of Columbia River.
2. Siapkat—On east side of Columbia River, near Bishop Rock and Milk Creek.
3. Squmnaroo (Skwana'ne)—On Yakima River, opposite the entrance of Selah Creek. Found by Lewis and Clark in 1805, on Cataract (or Klickitat) River, north of the Big Narrows.
4. Skaddal (Ska'utal)—Found by Lewis and Clark in 1806 on Cataract (or Klickitat) River, 25 miles north of the Big Narrows. Later they seem to have been living about Bostes Creek and Kahchass Lake.
5. Shamwappom (or Pewa'nwapam)—Found by Lewis and Clark in 1805 on the head waters of Cataract (Klickitat) River and Tapteel (Yakima) River. Their name is said to refer to a "shoal" in Yakima River above Ellensburg. This is a Shahaptian name and the people speak now a dialect of the Yakima.
6. Shallatoo (or W'shil'natu)—Described by Lewis and Clark in 1805 as living on Cataract River. Name thought to be from that of a site on Yakima River above Ellensburg.

Bands 1 and 2, living on the east side of the Columbia River, may have been .s.nkeē'us or Columbia, and not Wenatchi. It is likely that remnants of these bands are now among the Moses-Columbia. Bands 3-6 were with little doubt some of the Wenatchi bands forming part of the division who lived south of the Wenatchi Mountains and occupied the central and upper Yakima country south to Klickitat River. In 1805-06 they seem to have still been in possession of the upper Klickitat River; the Klickitat, it appears, being at this date south, southwest, and southeast of them. At a later date the Klickitat controlled and overran all the river, the remnants of these people, after being decimated by disease, retiring to the mountains around the Naches and Kachess Lakes, where a few are said still to live. Some of them may have been absorbed by Klickitat and Yakima.

4: Teit E-3 (1900-1910) 1928 Southeast Salish
Columbia
Wenatchi

621
131
197
167
173

In the Salish tribe of The Dalles[21] (.nkutɛme'x^{w}, Nekɛtɛme'uχ) I include the Salish-speaking tribe said to have occupied formerly the Columbia valley near The Dalles.[22] This tribe was not reckoned by the Columbia as part of themselves. It was classed as a distinct tribe, and popularly considered to be related to the Thompson Indians, or at least to have spoken a language similar to theirs. According to tradition, a long time ago the tribe had a quarrel, and divided, part of them migrating north (following Columbia River, according to some). According to some stories, these emigrants again divided somewhere in the middle of the Columbia country, part of them crossing the Cascades to the Coast country, where they settled, and finally disappeared as a tribe. Those who remained near The Dalles dwindled away, and also finally disappeared as a tribe. It is thought that most of them were killed off by plagues or epidemics which seem to have visited the river about the end of the eighteenth and early part of the nineteenth century, when the Columbia tribe was first decimated. Most Columbia and Sanpoil people believe, however, that a few individuals of them still survive, and may occasionally be met with in the Wasco country and also further north in the interior, and again west of the Cascades.[23] Some informants seem to believe that the Thompson Indians of British Columbia are descendants of the part of this tribe that went north. Others, again, think that the original home of all the Thompson was in the central part of the country; and that after the quarrel, one part went north and became the Thompson Indians, and the other part went south and became the tribe near The Dalles.[24] It is also reported by the Columbia that there remains a band, now numbering about

[21] This is evidently the same tribe as that mentioned by Ross (1855) as Necootimeigh, a tribe formerly living at The Dalles of the Columbia in Oregon (see *Handbook of American Indians*, p. 50).

[22] Opinions differ a great deal as to the exact location of the tribe, but all agree that they lived near or above The Dalles. I obtained the following locations from three or more informants: (1) around The Dalles or east of The Dalles; (2) in the Wishram country or near the Wishram; (3) in the Wishram or the Wasco country, or near one or both of these tribes; (4) on both sides of the Columbia, a little distance or some distance above The Dalles, but chiefly on the north side some little distance back from the river; (5) chiefly or entirely on the south side of the river, somewhere between the mouth of the Deschutes and The Dalles. Perhaps they had more than one settlement (it is thought two main settlements), and may have occupied a considerable extent of country along the river. Current tradition says that the tribe was originally in two camps about fifteen or twenty miles apart. Some think the remnants of the tribe remaining on the Columbia settled among The Dalles Indians and Wasco. One informant said that this tribe was the same as the Wishram, or formerly lived with the Wishram, but that their name was the same as that of the Thompson Indians. Another informant stated that the place they once inhabited was called .sko'pa or qō'pa (Wasco ?), and later a few of them (probably a remnant) went to Na'pxwa (Lapwai ?) or Nā'pa. .sqa'pa means "sandy" in the Thompson language, and there is a place of that name in the Thompson tribe generally written Skuppa. [101]

[23] Individuals of the tribes in ones, twos, and threes are reported as having been met in recent years on the Columbia or near The Dalles, in the Wasco country, at Lapwai, and at the Puyallup hop-fields. I tried to find some of them around The Dalles, Hood River, and Pendleton (Umatilla Reservation) in 1908, but did not succeed.

[24] See traditions of this tribe and migrations collected from Nespilem and Columbia; also compare Sapir *Wishram Texts* (Publications of the American Ethnological Society, 2, 204–205), where Wishram have a quarrel and separate, a part of them going to the Wenatchi country and at last beyond; and the Thompson tradition of Nkai'a people quarreling and separating, part of them going to the Wenatchi or Columbia country.

4: Teit E-3 (1900-1910) 1928 Southeast Salish
Columbia
Wenatchi

least about ten thousand.[26a] It is also hard to give the exact population of these tribes at the present day, as a number of the Methow, Chelan, and Wenatchi are not on reservations. It appears that all or part of these people were included in the Yakima treaty of 1855; but most of them refused to recognize the treaty as binding on them, because it was made without their consent, and thus very few of them went on the Yakima Reservation. Nominally I believe they are now under the jurisdiction of the Colville agency; but it seems that very few, if any, of the people from the west side of the Columbia, are on the Colville Reservation. In the *Report of the United States Commissioner of Indian affairs for 1905*, 279 Columbia and 93 Wenatchi are included in the Colville agency. The Columbia are the Moses-Columbia band, who have allotments in the south half of the Colville Reservation; but it is not clear whether the Wenatchi enumerated are on the reserve or are those of the tribe who have homesteads and allotments near their old homes. As I have not visited the Methow, Chelan, and Wenatchi countries, I cannot state anything regarding the number of Indians remaining there. A few families of Indians still make their headquarters around Ellensburg.

MIGRATIONS AND MOVEMENTS OF TRIBES

I obtained no traditions of real migrations of the Columbia Salish, except that of the Nekɛtemé'ux tribe, already referred to, but, as said before, they were not recognized as Columbia. What information I gathered, however, shows that considerable movements and migrations of southern tribes took place, resulting in a gradual pushing-back and absorbing of Columbia and Wenatchi bands in the south, and the occupation of all the southern parts of their tribal territories by Shahaptian and Waiilatpuan tribes. These movements may be indicated as follows:

1. An invasion by Shahaptian people, later called Yakima, who appear to have passed through the region of The Dalles, or further east, and gone into the mountains north of Columbia River, whence they gradually moved into the central Yakima valley, and spread up and down that stream.

2. At a later date, a movement of Yakima, or closely related people (either a fraction of the settled Yakima or a part of the former horde), along the north side of the Columbia to near the mouth of the Snake, where they began to occupy both sides of the river north to the White Bluffs, while part of them seem to have proceeded east, occupying the lower Snake and the Palouse, these people later becoming known as Palous.[27]

3. About the same time as the latter movement, or a little later, a second invasion of the same kind of people took place from the country south of the Columbia, following the same route as the first. Most of them also

[26a] See, however, the estimates made by James Mooney, *The Aboriginal Population of America North of Mexico* (Smithsonian Miscellaneous Collections, 80 [1928] No. 7, p. 16). His estimate of 2,200 seems to me too low.—Franz Boas.

[27] Some Columbia refer to the migration as having come down the Yakima from the middle Yakima to the mouth.

4: Teit E-3 (1900-1910) 1928 Southeast Salish
Columbia
Wenatchi

passed into the hills on the north side of the river, but some of them settled in the Columbia valley for some distance east of The Dalles. As the country north of them was already fully occupied by Yakima from the Cascades to the Palouse, these emigrants remained in the intermediate country, ranging between the White Salmon River on the west and Horse Heaven in the east, with headquarters at one time around Glenwood and the central Klickitat River. These people became known as Klickitat, and were for a time important intermediate traders between the tribes of the coast and the interior. They soon began to range farther west, part of them occupying the country west of the Cascades on the Lewis River, and around Mount St. Helens. After the depopulation of the Cowlitz and other Coast and Columbia River tribes by an epidemic, about 1829, large numbers of them moved into the Cowlitz valley. It seems that the Cowlitz were the principal people with whom they traded in the west, and they were most friendly with them. About this time, or probably earlier, bands of Klickitat, possibly exploring for a new country and trading, and other bands of mixed Klickitat and Cowlitz bent on raiding and war, had begun to make excursions north, following the west side of the Cascades back of the more populous areas of the Coast tribes, going as far as the Mount Baker region, where they came in contact with the Thompson Indians. They soon gave up the northern expeditions; and part of them began to go south, crossing the Columbia into the Willamette valley, going sometimes as far as the Umpqua and Rogue Rivers. Those who remained on the Klickitat River and neighborhood now began to occupy parts of the north bank of the Columbia (Chinook territory) in the salmon-fishing season and in the winter, during the rest of the year living back in the mountains; while those who remained west of the Cascades, in the Lewis and Cowlitz districts, made their headquarters around Silverdale [Silver Lake?], and became known as Tai'tnapam or Wanukt. When the main body of the tribe went on the Yakima Reservation (after 1858), some of the Klickitat living on the north side of the Columbia below The Dalles, and some of the Tai'tnapam, remained in the places where they had setteled, and some of them are still to be found there.

[According to Mr. Melville Jacobs, who studied the Shahaptian Taitnapam near Morton, Washington, in 1926 and 1927, there is no tradition among this tribe of any kind of migration. So far as their memory goes they have been associated with the upper Cowlitz. In the popular use of the term the "upper Cowlitz," (Wanukt) are Shahaptian in language; although the old Cowlitz are undoubtedly Salish. The dialects of the most southern coast Salish of this region bear internal evidences that the Cowlitz were at one time neighbors of the Wenatchi. All the coast dialects beginning with the so called upper Chehalis, and from there northward, use the sounds *tc* in place of the central Salish *k*, and *c* instead of the central Salish *ɛ* or *ɣ*. The Cowlitz belong to what might be called the *k* group of Salish dialects in conformity with the adjoining Wenatchi. Without this contiguity the occurrence of the *k* sounds

4: Teit E-3 (1900-1910) 1928 Southeast Salish
Columbia
Wenatchi

Columbia Salish territory and movements of tribes. It was generally understood or believed, by the early traders and people of the Hudson Bay Company, that Moses' people (the Columbia) had occupied most of the Columbia valley above The Dalles in early times, before the first whites came; and Moses' people themselves asserted this. It was also believed that the Yakima country, or the greater part of it, had been in possession of the same people. Either Moses' people, or the Wenatchi, it is said, were still living in the western part of the Yakima country, near the mountains west of the Yakima, and about the head of Klickitat River, as late perhaps as 1830. Other smaller isolated bands of th se people were reported to be living in other parts of the Yakima country, among or near the Yakima, at a much later date.

The Yakima-speaking people were considered to be intruders from south of the Columbia, probably driven north by the Snake. Some of them, such as the Yakima, had obtained a settled home; while others, such as the Klickitat, had no proper home. They had really no country of their own, and travelled to and fro on the north side of the Columbia in the countries of the Tenino, Wishram, Yakima and Cowlitz. They were said to have come from the Tenino or Tyighpam country originally. The Tenino of Columbia River were Tyighpam who had settled there, and they were called Tyighpam, and sometimes Klickitat. The name Tenino was not used long ago; at least, not as a tribal name. Tyighpam also lived in the country south, about two days' journey of a pack-train, back of the Wasco or Upper Chinook, from east of The Dalles to a considerable distance west of Hood River and the Cascades. Some of them were also on the Deschutes, White, and Tygh Rivers; but much of this country belonged to Molala long ago.

It was said that the latter once occupied all the Warm Springs and Deschutes country where the Tyighpam now live, but that they were driven out of there probably by Snake. Their country seems to have been on both sides of the mountains, for a number of them lived in the country east of the Willamette, south of French Prairie, and east and south of Oregon City. The boundary between them and the Kalapuya was considered to be on a line almost due south (perhaps a little east of south) of Oregon City. It was claimed that they extended along the mountains at one time, south to the Klamath. The Kalapuya and Yā'mhil occupied the country west of the Molala, from Willamette Falls south, including the Yamhill River, and practically all the upper Willamette to beyond the Kalapuya Mountains on the

informed on most matters concerning the various interior Salish tribes and their neighbors. He had been in the country of almost every tribe in the region between the Cascades and Rockies, from British Columbia down into California, and in some places west and east of these ranges. He spoke French, English, Chinook jargon, sign language, Flathead, Okanagon, and Columbia, and could talk and understand a little of the Thompson, Shuswap, some of the Shahaptian dialects, and others. He had a very retentive memory concerning almost all he had seen and heard, names of persons, places, and dates. He was a veritable storehouse of knowledge concerning persons, and incidents in the lives of fur-traders, and could name and describe all the officers and employees of the Company at and near Fort Vancouver when he was a boy, tell whom they married and all about their children. He would have been a valuable aid to any one writing a history of the old fur-trading days. He was totally blind in 1909, and had been for a number of years.

4: Teit E-3 (1900-19)d 1928 Southeast Salish
Columbia
Wenatchi

Umpqua. Immediately south of them were the 'A'mpɑkwa, on the southern parts of the upper Umpqua River. 167

The Cayuse were said to have come from the upper Grande Ronde originally, or at least they had their headquarters there. About 1850 their headquarters were at Pa'sxa, on a creek at the foot of the mountains south of Wallawalla. At this time they had much intermarried with Wallawalla and Umatilla, and, although much reduced in numbers, were very rich in horses. Some Cayuse-speaking people once lived on the Umatilla and also on the Tucannon. Revais had heard that another kind of people (he thought probably the same as or related to Moses' people) lived somewhere near the mouth of the Palouse; but he had not recollection of having heard Moses' people claim the Umatilla or the Wallawalla valleys. Neither did he know of any Salish tribe called Nekɑtɑmɑ'ux having once been in The Dalles region, unless they were part of the Moses' people, who, as already stated, claimed to have extended a long way down the Columbia. The Wasco sometimes laid claim to the country as far east as John Day River, but they never occupied it. The islands in Columbia River between John Day River and the Wallawalla were much used by Wallawalla and Umatilla as fishing-places and for drying salmon about 1849. The traders considered the Wishram and Wasco and all the Upper Chinook to have come originally from the lower river or the coast, as their language was similar to that of the Indians below, and also their dress, manners, and style of living, were similar. 131 101

On the same subject I obtained the following from Peter Kalama.[40] According to tradition current on the Warm Springs Reservation, the Molala formerly occupied all the country where the Warm Springs Reserve is now, and the remains of many of their old lodge-sites may still be seen on the western half of the reserve. These people were driven out of that country by the Snake, who drove them right into the mountains, and later drove them over to the other side, until finally they took refuge on the head of the Siletz River. Molala are said to have been on the upper Hood River also at one time. The Snake also attacked and drove out part of the Kalapuya from the upper Willamette. In early times they also had wars with the Klamath, Modoc, Nez Percé, probably the Wallawalla, and the Wasco and Tyighpam. [721]

The last-named, who appear to have lived at one time somewhere east or southeast of the Molala, were driven north to and within the confines of the Wasco. Some of them settled right among the Wasco, on and near Columbia River, while others spread westerly back of the Upper Chinook as far as Oregon City. The Tyighpam, or Tai'xpam, are the Indians generally called Warm Springs or Simnasho at the present day. The latter name is that of a

[40] Peter Kalama was my interpreter among some of the Coast Salish tribes in 1910. He was then living on the Nisqually reservation. His father was a Kanaka, and his mother Nisqually. He was partly raised and educated at the Government Indian schools in Oregon, and for several years was in the Government service on the Warm Springs Reservation. I found him very intelligent, and generally well informed concerning the Coast Salish of Washington, the tribes of the lower Columbia, and the neighboring tribes of Oregon. He had travelled considerably among various tribes, being a leading man in the Shaker movement. 159 115

4: Teit E-3 (1900-1910) 1928 Southeast Salish
Columbia
Wenatchi

place, and means hawthorn-bushes. The place-name Taix or Tai'x is derived from a legend or myth. A younger brother ascended to the sky at this place, and as he ascended he called, "tai'x̣, tai'x̣!" No Indians ever made their home in the Tygh valley, as it is a bad country, full of canyons. The language of the Tyighpam is almost like that of the Klickitat; and the two tribes are said to have been originally one people who lived together, or adjoining each other. Probably the Klickitat moved north before the Tyighpam. In the Snake wars the Snake sometimes attacked in very large parties, and killed many Molala, Tyighpam, and Wasco. Latterly the last two tribes combined, and defeated the Snake in several engagements, killing numbers of them.

As I did not visit any of the Wenatchi bands, I have no data from them relative to movement of tribes. The Wenatchi man I saw told me that he believed people of his tribe inhabited the Yakima country formerly; at least, parts of it, and maybe all. He believed that, generally speaking, they lived in the whole upper Yakima country next to the mountains. In that region now, places have both Yakima and Wenatchi names. The Wenatchi call a place by a name of their own, and the Yakima call the same place by a name in their language. None of my informants from any of the tribes told of any movements of the Nez Percé who seem to have been in their historic habitat for a long time.

The only other tradition of migrations I obtained was that of a considerable number of interior people who crossed the Cascades and settled in the Snuqualmi country, on a prairie about a mile back on the north side from Snoqualmie Falls.[456] Here the remains of a great number of lodge-sites, most of them underground lodges, could be seen until very lately, about a hundred in all. The name of this place is Soxqo'ko (people gathered together). After intermarrying more or less with the Snuqualmi, and becoming to some extent incorporated with them, part (or the remnants) of these people—consisting of seven families, including the chief—moved down and settled among the Snohomish about five or six generations ago. One old man and two or three descendants are said to have returned across the mountains and settled among the Wenatchi. The names of the seven head men, or heads of families, are preserved by the Snohomish, and show these emigrants to have been interior Salish, the same and similar names being current among men of the Thompson and Wenatchi at the present day. These people were probably Wenatchi, who migrated for some reason or other,—possibly some of those who had been displaced by the coming of the Yakima and Klickitat. Possibly they may have been part of the lost Nekɛtɛmɛ'ux̣, as some of the latter are said to have crossed the Cascades to the coast. The names of the seven chief men or heads of families were as given below. I give some Thompson forms of the names, with their meanings, for comparison.

[456] Mr. Jacobs informs me that on the upper Nisqually a small band of Shahaptians is found, the Mica'l, who speak a dialect closely akin to Pewa'nwapam, showing that a small movement of Pewa'nwapam must have occurred in recent years to the west of the Cascades.—F. Boas.

4: Teit E-3 (1900-1910) 1928 Southeast Salish
Columbia
Wenatchi

The people there lived entirely by fishing and trading. They bought almost anything brought to them, and resold it again. Grande Ronde, in eastern Oregon, was an important trading-place. Other places were the mouth of the Cowlitz, near Scappoose or about opposite the mouth of the Lewis, near Oregon City, the western Grande Ronde, the middle Nisqually, the upper Puyallup, near the mouth of the Okanagon, near Colville, and near the mouth of the Snake; but there were other minor trading-places in the territories of most tribes. Considerable trade from the west and southwest of Oregon and from the Klamath [River?] passed through the Kalapuya to Oregon City and thence to The Dalles. There was also an old trade-route from the coast by way of the Nehalem to near Scappoose,[49] whence it branched north up the Cowlitz, and east up the Columbia. Nehalem, Cowlitz, Tlatskanai, Chinook, and various tribes, traded on the Columbia at this point. Things traded, say, at the Grande Ronde and Okanagon were retraded at The Dalles. Products from the coasts of Washington and Oregon, Puget Sound, the plateaus of the interior to the north and east, the Plains, the interior of Oregon and northern California, reached The Dalles.

Slaves were very numerous on the lower Columbia and at The Dalles long ago. They were boys and girls and some adults. All the Oregon tribes dealt more or less in slaves, and so did the Coast people. The Dalles people always bought slaves and resold them. Of the slaves who reached The Dalles, a few were Snake, some were from the Coast, and others from California. Some were from Rogue River and the Shasta, by way of the Klamath and Kalapuya, who bought them from other tribes or captured them in war. Probably nearly all were captives of war in the first place, but some were slaves' children and grandchildren. There were no interior Salish or Shahaptian people kept, bought, or sold as slaves, either at The Dalles or elsewhere.

Shells, beads, Hudson Bay blankets, robes, clothes, horses, and fish were probably the principal things traded, also slaves, canoes, dressed skins, furs, and the like. Furs sold by The Dalles people to the Hudson Bay Company were all procured from other tribes. In later days they had few for sale, as the trapping-tribes traded directly with various posts. Some people of the following tribes came to The Dalles in the trading season: Columbia, Spokane, Yakima, Klickitat, Tyighpam, Wallawalla, Umatilla, Cayuse, and sometimes Palous, Nez Percé, Klamath, Molala, and Kalapuya. On the whole, the exchange of products at The Dalles was south and southwest *versus* north and northeast. The Wishram and Dalles people generally, and the Kalapuya, were always more or less hostile to the white traders. They resented the direct trade with neighboring tribes, considering that they should by rights act as middlemen.

[49] Revais was of the opinion that a tribe or at least some people speaking a different language from the Chinook lived formerly on the south side of the Columbia, in the Scappoose region. Chinook people lived above and below them, and perhaps among them. He thought they spoke Nehalem or a language like Nehalem, and they may have been related to the Nehalem, Cowlitz, or tribes of that stock. They were not Tlatskanai. It seems not unlikely that Nehalem or some Coast Salish tribe may have been there formerly. Possibly the Nehalem may have extended formerly to this part of the Columbia. It seems certain they had a main trade-route through there.

5: Teit E-5 (1904-09) 1930 Southeast Salish
Coeur d'Alene

THE SALISHAN TRIBES OF THE WESTERN PLATEAUS

By James A. Teit

Edited by Franz Boas

THE COEUR D'ALÊNE[a]

I. HISTORICAL AND GEOGRAPHICAL

101
137

Habitat and Boundaries.—The country occupied by the Coeur d'Alêne was almost entirely within what is now the State of Idaho. A small part extended into Washington. They held all the headwaters of Spokane River from a little above Spokane Falls to the sources, including Coeur d'Alêne Lake and all its tributaries. To the southeast their territory extended across the head of the Clearwater, a tributary of the Snake River. Their eastern boundaries were the Coeur d'Alêne and Bitter Root Mountains. Generally speaking, their country is mountainous and more or less heavily forested, with more rain and snowfall than the territories of the surrounding tribes. The western part, around De Smet, Hangman's Creek, Tekoa, Farmington, and toward Spokane Falls, is drier and comparatively flat, open, and well grassed. In the central part are many navigable waterways.

On three sides tribes of the Flathead group were neighbors of the Coeur d'Alêne—the Spokane to the west, the Kalispel to the north, and the Pend d'Oreilles to the east. On the south their neighbors were the Nez Percé and Palous; but, as the latter are considered comparatively new arrivals, in olden times probably they bordered only on the Nez Percé. It seems likely that there was a narrow strip of neutral country between the two tribes, used to some extent by both in times of peace. For many years the tribe has been on the Coeur d'Alêne Reservation in Idaho, which is located near the southeastern border of their former territory.

128
103
101

a The native names in this section were revised with the help of natives by Dr. Gladys Reichard. A few words that could not be identified are marked with a question mark. Mr. Teit's remarks on the Coeur d'Alêne refer to the year 1904.

5: Teit E-5 (1904-09) 1930 Southeast Salish
Coeur d'Alêne

101 621 DIVISIONS, BANDS, VILLAGES.—The grouping of the Coeur d'Alêne into divisions and bands is fairly clear. To judge from the number of chiefs and by information obtained from various individuals, the bands were grouped into three, possibly four, units corresponding to divisions of the tribe. These were—

1. Coeur d'Alêne Lake and Spokane River (possibly Spokane River may have been a separate unit).
2. Coeur d'Alêne River.
3. San Joe (or St. Joseph) River.

It seems that the foot of Coeur d'Alêne Lake, where the head chief lived, was the headquarters of the tribe; but this is not quite sure. Some informants, however, consider it the old, traditional seat. I obtained the following list of villages, which were the permanent wintering places of the tribe immediately before the time when they became regular buffalo hunters, or at least before they were first decimated by smallpox. Some camps are said to have had few lodges (perhaps three or four families), and others had many. The largest camps are credited with a winter population of about 300. The population of the various camps fluctuated a little in different winters. The number of camps belonging to each band is not quite certain. In most cases the band lived in a single camp, forming a single village community; but in some cases it had besides the main camp one or two small outlying ones, as among the Thompson Indians and other tribes of this region.

101 161 164 621

Villages of St. Joe River division

103 361

	Location
1. *sti'q^{w}takɛcɛn* (?)	Near the mouth of St. Joe River, on the river, or near by on the lake.
2. *tclti'claɛcɛcɛn*	Probably on the lake, near the last named, on the north or east side, not far from the mouth of the river.
3. *sloisɛlá'wɛɛ*	On St. Joe River, at the place now called Fish Trap by the whites.
4. *tcat'owo'calqs*	On St. Joe River a little above the preceding.
5. *nicá'mtsɛn* ("confluence")	At the confluence of the St. Joe and St. Maries Rivers.
6. *ta'z.olks* (?)	On upper Hangman's River, at a spring near the foot of the hill just south of De Smet.

101 621 There were no permanent villages or winter camps on St. Maries (or St. Mary's) River, none at *tca'tkolat* (Chatcolet of the whites), and none at *nlpo'sɛntsɛn* (Tekoa of the whites). These places were all summer camps. The Indians had a large fish trap near Tekoa long ago.

5: Teit E-5 (1904-09) 1930 Southeast Salish
Coeur d'Alene

201 88. *Came from*, or *I came from* (*certain place* or *country*).—Finger pointed in the direction of place or country where the person came from. When hand in proper direction, finger pointed downward with a slight jerk; then the hand drawn back to the front of the body, and finger pointed down near feet. The raising and stretching of the arm much or little defined to some extent whether the place was distant or near; but, as several places and tribes were often located in the same general direction, the name of the place or tribe was often said, or the sign for the tribe given. When considered necessary, places were also differentiated by defining in signs the nature of the place, whether by a lake or a river, a falls, or in mountains, valley or plains.

89. *White man*, or *whites*.—Right hand raised to left side of brow, inclining slightly inward, palm down, fingers close together and somewhat extended; hand drawn across horizontally to right side of brow, as if making a cut. (The origin of the sign is unknown, but it is thought by the Indians to imitate the wearing of hats by the whites.)

90. *Think the whites are good*.—Same sign as preceding, then sign of "thinking," and then sign of "good."

91. *Think whites are no good*.—The same sign as preceding, only the "no good" sign made instead of sign for "good."

92. *Don't like whites*.—Sign for "whites," then sign of "think," then sign of "no." (The same sign seems to be used for "think" and "like," at least in some cases.)

Tribal Names in the Sign Language

101 201 93. *Coeur d'Alène*.—The sign of "bow and arrow" and shooting horizontally. Sometimes the sign of direction of the Coeur d'Alène country was also added. Sometimes the left hand, in making the sign for "bow," was held edge up, with the thumb pointing down, and fingers all close together, the arm held horizontally and arched. The arm was also sometimes moved from left to right. The meaning of the sign is "flat bow" (or "the people who use flat bows, shooting them horizontally"). Some of the Plains tribes used the simple signs of "bow and arrow" and "west" or "sunset" for the Coeur d'Alène, meaning "Bow and arrow people of the west." This name is supposed to have been given them because at a time when all the other buffalo-hunting tribes had at least some guns the Coeur d'Alène were still using bows and arrows. The terms "Flat bow" or "Wide bow" were applied to the Coeur d'Alène in the sign language because of the universal use of flat bows by them, and because, of all tribes, they used the widest bows. The terms "Awl-heart," "Pointed-heart," etc., were not used by any Indians for the Coeur

5: Teit E-5 (1904-09) 1930 Southeast Salish
Coeur d'Alene

d'Alêne in the sign language. Some of the traders, however, may have used signs with these meanings. 101 201

94. *Flathead* or *Salish proper.*—Right hand placed on the right side of the head slightly back of the temples, with fingers extending upward to top of head. Sometimes the hand was merely touched to the side of the head. Supposed to mean "pressed the side of the head" (hence "Flathead"), but the origin and true meaning of the sign are unknown.

95. *Pend d'Oreilles.*—With both hands sign of paddling, first on one side of the body and then on the other. This means "Paddlers" or "Canoe people." Sometimes the sign of "lake" (with reference to Flathead Lake) was added to the sign of "paddling," because at one time a large number of the tribe lived near Flathead Lake; i. e., "Lake paddlers" or "Canoe people of the Lake." The Pend d'Oreilles were called "Paddlers" or "Canoe people" because they used bark canoes, while the Flathead did not, and because they were the most eastern people of the region who used canoes. The terms "Ear drops," "Ear pendants," were never used for the Pend d'Oreilles by any Indians in the sign language.

96. *Kalispel.*—This tribe was called "Paddlers" or "Canoe men," just like the Pend d'Oreilles. When it was desired to differentiate them from the latter the sign of "river" was added; viz, "River paddlers" or "Canoe men of the river." They were so named because of their habitat on Pend d'Oreille River and because they were canoe people like the Pend d'Oreilles and used the same kind of bark canoes.

97. *Spokan.*—First the sign of "salmon" or "fish" was made, then the fingers were raised to the mouth and a motion of swallowing made. The sign means "Salmon eaters," or "People who eat salmon." The Spokan were so named because they were the only tribe of the Flathead group having salmon in their country, and they were the most eastern tribe of the region using salmon extensively as food.

98. *Colville* or *Chaudière.*—Sign of direction of location of country was made, then the sign of "falls" by pushing the hand down, fingers perpendicular, then the signs of "fish" or "salmon" and "catching" up with the hands. Sometimes the sign of "river" was made first of all. The meaning is "Salmon fishers at falls." The term has reference to Kettle Falls, the main salmon place of the Colville, and to the fact that the Colville caught more salmon than any other tribe of the region. The term "Kettle Indians" was not used for the Colville in the sign language by any of the Indians.

99. *Lake* or *Senijextee.*—The sign for "Lake trout" was made, or the sign for "fish," and then of "a spot of yellow." The meaning is "Lake-trout people," so named because it is said that comparatively

5: Teit E-5 (1904-09) 1930 Southeast Salish
Coeur d'Alene

101
201

few good salmon reached their country, and the tribes depended for food on lake trout, which were abundant.

100. *Sanpoil, Okanagon.*—My informant was not quite sure of the signs for these tribes.

101. *Similkameen.*—The sign of "eagle" was made for this people; "Eagle people." Said to be so named because eagles were formerly very plentiful in the Similkameen country, and eagle-tail feathers were formerly exported from there.

102. *Thompson* or *Couteau.*—My informant thought the sign of "snow" was formerly made by some people for the Thompson; "Snow people." Why so named is quite unknown. It may be derived through folk etymology from the name of the tribe. They were also sometimes called "People of the big river to the northwest." The sign for "knife" was also made for them; "knife people," but this term was used chiefly by the fur traders. The river to the northwest is either the Thompson or Fraser River.

103. *Shuswap.*—My informant was not sure of the sign for the Shuswap, but a term sometimes used meant "People who live (or go down) in the valley on the other side of the high country to the north."

104. *Lillooet.*—My informant was not familiar with any sign for this tribe, but thought the sign for "ax" was probably applied to them because the Okanagon group of tribes call them "ax people."

105. *Wenatchi.*—Fists brought together in front of breast, thumbs adjoining, then each turned upward and backward as if breaking something. Said to mean "bent or nearly broken" or "bent or broken in the middle," but with reference to what is uncertain. The sign may be derived through folk etymology from the tribal name.

106. *Columbia, Moses Columbia,* or *Columbia Cayuse.*—Hands placed together, points of fingers and wrists almost touching; then right hand pushed hard along middle of left, as if pushing something through. Said to mean "wedged" or "pressed in," or "wedged or divided in the middle," but with reference to what is unknown. The sign may possibly be derived through folk etymology from the tribal name.

107. *Yakima, Klickitat.*—Both hands held over temples, fingers meeting at top of head. Often the hands are pressed down on the head. Means "pressed or flattened heads." Said to be so named because the Yakima formerly pressed the heads of all infants; and they were the nearest tribe to the Coeur d'Alêne having this custom.

108. *Paloos.*—The common sign for the Paloos was the same as for Yakima, but with the sign of "location" or "direction" added. There was another sign for the Paloos which my informant had forgotten.

5: Teit E-5 (1904-09) 1930 Southeast Salish
Coeur d'Alene

109. *Nez Percé.*—Forefinger of right hand pointed across the nostrils or point of the nose. Sometimes the forefinger was simply held for a moment horizontally across in front of the nose. The meanings of the signs are "Pierced noses." They were so named because long ago nearly all the Nez Percé had their noses pierced, and they wore nose-pins of shell and bone to a greater extent than any other tribe.

110. *Wallawalla, Umatilla, Cayuse.*—My informant said he did not know any signs for these tribes. Usually they were called by the same sign as the Nez Percé, with signs of location added to differentiate them.

111. *Chinook, Wasco.*—My informant said there was an old sign name for the Chinook and Wasco, both being called by the one name, but he had forgotten it.

112. *Coast Indians.*—First the sign for "water" or "drinking" was made; then a wry face was made, as if something bitter had been tasted. Sometimes the sign for "sunset" was added, or for "west beyond the mountains." The meaning is "bitter-water people."

113. *Shoshoni.*—The sign for "snake" (viz, "Snake people") was made for all the Shoshoni. Different tribes were differentiated by signs of location. The origin of the term is unknown. The Flathead are said to have used different signs for certain tribes of Shoshoni besides the general one of "snake."

114. *Kutenai.*—The sign of "robe," and then that for "deer," was made for the Kutenai, meaning "deer robes." They are said to have been so named because they used deer robes extensively in early times. There was a special or additional name occasionally used for the Lower Kutenai, but my informant was uncertain of what it was. The fur traders sometimes used the term "Flat bow" for the Lower Kutenai.

115. *Cree.*—Hand pushed down over nose, or the finger points drawn down over the nose, as if scratching it. Sometimes the two signs were combined. Said to mean "bloody noses" and "striped or scratched noses." The origin of the sign name is obscure. Some Coeur d'Alêne suggested that the name may have arisen from some of them painting their noses red or in stripes.

116. *Gros Ventres or Atsina.*—Two signs were used for this tribe. In one, the two forefingers were crossed near the outer joints, with points extending upward. This means "tent" or "tent poles." This is the oldest sign name for the tribe; but why they were so designated is unknown. Some think it was because they had inferior tents long ago. The other sign was made by bringing the hands together in front of the breast, palms inward, and points of all the fingers touching. The hands were then pushed forward and downward without being parted, making a curve in front of the belly.

5: Teit E-5 (1904-09) 1930 Southeast Salish
Coeur d'Alene

101 This means "big bellies." The origin of this name is also unknown.
201 In later days this sign name almost entirely superseded the former, and it was the only one used by the fur traders.

117. *Blackfoot.*—The hand put to the mouth, and from there upward and outward, then swept down to the right and drawn across the ankle, as if cutting it. The full meaning of the sign seems to be uncertain, but it has some connection with "mouth" and with "foot," or possibly "moccasin." It may mean "Blackfoot speaking." Another sign was made by pointing at the right foot, and then making the "color" sign opposite something black or dark. This means "black foot" or "black feet." The term was used as a general one for all the Blackfoot tribes, and as a special one for the Blackfoot proper. The first sign was used as a general term for the Blackfoot tribes and may refer to the Blackfoot language; but the Indians differ in opinion as to the exact meaning of the sign.

118. *Blood.*—The sign for "blood" was made for this tribe, and the signs of "blood" and "Blackfoot" combined; viz, "Blood Blackfoot."

119. *Piegan.*—The sign of "robe" and "small" (viz, "small robes") were made for the Piegan. Rarely the sign "Blackfoot" was added.

120. *Arapaho.*—The right index finger placed vertically alongside the right nostril. My informant thought this was at least one sign for the tribe, but he was not quite sure. Meaning unknown.

121. *Cheyenne.*—The same informant thought the common sign for the Cheyenne was "striped arrows," or "striped arrow shafts," or "feathers of arrows." The sign of "arrow" was made, and the sign of "bars" or "stripes" across the head of the arrow. Supposed to be so named because long ago they had stripes on their arrows different from stripes on arrows used by other tribes.

122. *Crow.*—The sign of "raven" or "crow," meaning "raven people" or "crow people." The origin of the name is unknown.

123. *River Crow.*—Sign of "man" and sign of "blue" (viz, "blue men"). Why so named is uncertain; thought to be because they may have used blue paint more extensively than other tribes.

124. *Sioux.*—The right hand held out flat in front, and then drawn from left to right across and opposite the throat. Means "cut-throats." The origin of this name is also unknown.

Counting, Greeting, Signals

201 125. *Counting.*—In counting, the Coeur d'Alène begin with "one"
802 by putting the right index on the point of the little finger of the left hand, and continue to the thumb, which is "five"; then they reverse hands, and count beginning with the little finger of the right up to nine or ten. When the meaning of "ten" is to be conveyed, both

6: Teit E-3 (1904-09)1930 Southeast Salish
Southern Okanogan; Sanpoil; Colville; Lakes

THE OKANAGON

I. HISTORICAL AND GEOGRAPHICAL

101 131 **Tribes of the Group.**—The tribes of the Okanagon group are (1) Okanagon, (2) Sanpoil, (3) Colville, (4) Lake.

Tribal Names.—The names "Okanagon," or "Okinagan," "Okanagon Lake," "Okanagon River," are derived from the Indian name of the tribe. The name "Sans Poil," given to the tribe by the fur traders, seems to be simply a French adaptation of their Indian name, and does not originate from any peculiarity of the tribe in being "without hair." They were also called Sanpoil and Sinpoee, corruptions of their own name. The Colville are named from the Colville River and Fort Colville, places in their territory; but formerly they were generally called "Chaudière" or "Les Chaudières" by the fur traders. They were also known by translations of this term; such as "Kettle Indians," "Pot Indians," "Bucket Indians," and "Cauldrons." The origin of the name is not clear; but evidently it has some connection with Kettle Falls and Kettle River, places in their territory. They were also sometimes called "Shuyelpee," which is a corruption of their own name. The Lake tribe were often called "Sinijixtee" and "Sinatcheggs," corruptions of their own name. The name "Lake" was applied to the tribe because of their habitat on the lakes to the north, viz, Arrow Lakes, Kootenai Lake, and Slocan Lake, in British Columbia.

The tribes call themselves as follows:

1. *Okanā'qĕn*, or *Okanāqĕ'niɣ*, or *Ōkinā'qĕn*.[1]
2. *Snpoi'l*, or *Snpoi'liɣ*, *Snpoai'lɛɣɛɣ*.
3. *Sɣuil'ipiɣ*, or *Sɣuil'ylpiɣ*, *Sɣuei'lpɛɣ*.
4. *Snai'tcxkst*, *Snrai'tcxkstɛɣ*, *Snāi'.tcxkstɛɣ*.

The suffix *-iɣ*, *-ɛɣ*, stands for "people" (equivalent to *-ic* of some tribes and dialects). "*Okanā'qĕn*" is said to be derived from the name of a place on Okanagon River, somewhere near the Falls, so named because it was the "head" of the river; at least, in so far as the ascent of salmon was concerned, very few salmon being able to reach above this point. According to tradition this place represents the ancient headquarters of the tribe. Some Okanagon and Sanpoil informants stated that the name is that of a place at or near Okanagon

[1] Other forms of the name used by Sanpoil and Lake are *Ōkanāqai'n* and *.ōkinaiqai'nɛɣ*.

6: Teit E-3 (1904-09)1930 Southeast Salish
Southern Okanogan; Sanpoil;
Colville; Lakes

Falls, where there was at one time an important salmon fishery, the place of their origin. On the other hand, the head chief of the Canadian Okanagon told me that the name is the former name of a place on the Okanagon River, near the mouth of the Similkameen, where at one time were located the headquarters of a large band of the tribe, most of whom in later times spread farther north. During a period of wars the people there constructed breastworks of stones, and with reference to this the place became known as *salilx*[a] and the old name dropped out of use.[1] According to the same informant, the old dividing line between the Okanagon and Sanpoil people was about Okanagon Falls. From there north the real Okanagon dialect was spoken. The original center from which the Okanagon people spread was the country between Okanagon Falls and the mouth of the Similkameen. The suffix *-qēn*, *-qain*, etc., means "head," probably with reference to some physical feature of the country.

Snpoi'l or *Snpoi'liz* is said to be the old name of a place on Sans Poil River or in its neighborhood, the original home of the Sanpoil tribe.

Sxoie'lp is said to be the name of a place near or a little below Kettle Falls, which was considered to be the original home of the tribe. According to some, the name means "hollowed out," with reference to rocks there.

Snai'tcxkst is from *ai'tcxkst*, the name of a fish, said to be the lake trout (*Salvelinus namaycush*?). The Lake people are said to have been named after this fish, on account of its importance, in contrast to the Colville people below them on the Columbia, who had salmon in abundance. Some salmon reached the Lake country, and the people caught a considerable number in some places; but they were fewer in number and inferior in quality to those in the Colville country. The Okanagon tribes call themselves collectively "*Nsi'liztcxn*" or "*Nse'liztcxn*," which means "Salish-speaking "(from *Sa'liz*, *Se'liz*, or *Si'liz*, "Salish or Flathead tribes;" and *-tcin*, *-tcxn*, "language").

Names Given to the Okanagon Tribes by Other Tribes.—The names applied to the Okanagon tribes by other tribes and the symbols used in sign language to designate them are the following:

[1] See p. 204.

	Similkameen	Okanagon	Sanpoil	Colville	Lake
Thompson	*Sm.xle'qxmux* [1]	*Tcutpud'ul, Tcitpâ'ul*[2] *Teswa'nxmux* [3] *Okxnâ.qai'n* [4]	*Snpoi'l* [5] [12]	*Sxoil'ip* [5] [6]	*Snai'lexkai.*[5] [6]
Columbia	*Smxlkamt'x* *Smelkamt'x* [6]	*Soqxnâqai'mxx*	*Nesilxyict'n* [7]	*Sxuielpamxx* [8]	*Snailexkainy.*[9]
Flathead group	*Sxmilkamt'*	*Otcxnâke'* *Otcxnâ.qai'n* *Ulcxnâ'.qai'n*	*Npot'lce* [12] *Snpôt'lamxx*	*Sxixt'ipi* *Sxoil'.ipe*	*Snai'lexiele.* *Snai'lexiele.*
Coeur d'Alêne	*Smxlkamt'cin*	*Wxic.nâqai'n*	*Sxnpoi'*	*Sxoil'ipxma*	
Klickitat (Tobacco Plains band)	*Xwayama'pam* [10]	*Kxnâke'n* [11]			
Kutenai		*Ahâuxq'la'la'm* *Kôkxnu'k'hâ* [13]		*Kxoptle'nikl* [13]	
Upper Kutenai		*Okxnake'n* [11]	*Sxnpoe'le* [11]	*Hap.kle'n* [13] *Khaptle'nikl*	*Texlxnô'nikl*[13]
Yakima			*Haiai'nima* *Ipoilq* [11]		
Sign-language names	"Eagle people"	Sometime called "Flat side of head on stream to west" (viz, Flathead of Okanagon River).		"Salmon fishers at falls" (viz, Kettle Falls).	"Lake-trout people."

[1] Meaning "people of *Sm.xlê'k*, *Smxlê'kxw*, *Sm.xlekxwi'n*, or *Sm.xlekxwil*," said to be the name of a locality in the Lower Similkameen valley (see also Similkameen villages, p. 202).

[2] Meaning uncertain. It is applied to the Okanagon in particular, but is also a general name for the southern Salish, in the same way as "Tsaxa'nxmux." The same term is used by the Shuswap for the Lower Lillooet.

[3] Also the Shuswap name for the Okanagon. The term probably means "people at the back or behind," "back-country people." It is applied particularly to the Okanagon, but is also a general name for the southern Salish.

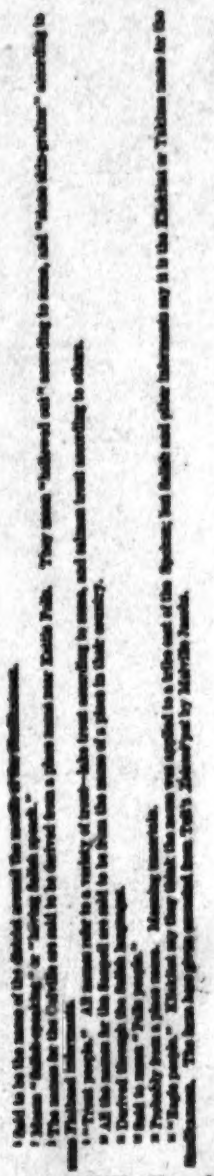
[4] A special name for the Okanagon of Okanagon River. Said to be from the name of a place on Okanagon River.

[5] The suffix *-mux* ("people") may be, and occasionally is, added to the Thompson terms for the Sanpoil, Colville, and Lake.

101
201

6; Teit E-3 (1904-09)1930 Southeast Salish
Southern Okanogan; Sanpoil;
Colville; Lakes

101
201



6: Teit E-3 (1904-09)1930 Southeast Salish
Southern Okanogan; Sanpoil;
Colville; Lakes

101

NAMES GIVEN TO OTHER TRIBES BY THE OKANAGON.—The terms in the following list were all collected from Sanpoil (Nespelim), Lake, and Okanagon. I obtained none from the Colville.

Lower Fraser	*Tlxmaiū'ɛɛ.*
Lillooet	*Nxelamī'nɛɛ* ("ax people").
Shuswap	*Sɛxwa'pmɛɛ, Sɛxwā'pmɛɛ.*
Thompson	*Lukɛtxmā'x*ʷ, *Le*ʷ*kɛtxmā'x, Nɛkɛtxmē'x*ʷ.
Wenatchi	*Snpɛskwa'uɛɛɛ.*
Wenatchi (Chelan division)	*Sɛxāl'nɛɛ* ("Chelan people," possibly literally "Lake people").
Columbia	*Snkaī'uɛɛmɛɛ, Snqaī'us.*
Bands along Columbia River below the *Takwa'xtɛɛnuq* or Moses-Columbia band.	*Naia'q*ʷ*icɛn, Nitʼqaicɛn.*
Old Salish tribe at The Dalles	*Ne*ʷ*kɛtxmi'x*ʷ, *Le*ʷ*kɛtxmē'ɛɛ.*
Spokan	*Spoqai'nɛɛ, Spōqai'nɛɛ.*
Kalispel	*Skalɛspi'lɛq, Kalɛpi'lɛm, Skalɛspe'lɛm.*
Pend d'Oreilles	*Snia'lɛmɛn.*
Flathead	*Sa'lɛɛ, Sā'liɛ.*
Coeur d'Alène	*Skī'tsōq, Skī'tcoq, S'ki'icu.x.*
Palouse	*Stɛqa.micī'nɛɛ* ("people of the confluence").[3]
Yakima	*Skā'kɛmaq.*
Klickitat[4]	Called by the same name as the Yakima, and also by the name of The Dalles tribes.
Wallawalla Umatilla	*Skeiū'ɛɛq.*
Nez Percés	*Saku'pɛɛnɛq, Sa*ʷ*ya'ɛɛnɛq.*
Cayuse	Same as Wallawalla and Umatilla.
Wishram	Same as The Dalles tribes.
The Dalles tribes in general	*Sweiī'mpɛmɛq.*[5]
Wasco	*Sweiī'mpɛmɛq, Swāsco'paq.*
Chinook	*Tɛɛnū'k.*
Shoshoni or Snake	*Snaxpe'niɛɛmox, Snaxkī'ni* ("snake people").
Upper Kutenai	*Skalsi'ulk.*[6]
Lower Kutenai	*Slaqala'q*ʷ*aq, Sia'llɛɛq.*[7]
Blackfoot	*Sisikwai'ɛɛnɛq* ("black-footed people").
Sioux, Cree, and Plains tribes in general.	*Xnaq'tu'ɛɛm* ("cut-throats," "cut heads off").

[3] Either the confluence of the Palouse with the Snake or the latter with the Columbia, probably the latter.

[4] The Handbook of American Indians gives "*tlakī'tat*" as an Okanagon name for Klickitat.

[5] Compare *Xwe'lmepem*, a Klickitat name for themselves.

[6] Said to be named from the Upper Kootenai River. By some the name is thought to mean "upper water" or "water above," with reference to the position of the Kootenai River above the Pend d'Oreilles, Kalispel, and Lake tribes (from *skal*, "above" or "at the top;" and *a'ulk*ʷ, "water"), thought by others to have some connection with *skal* or *skalu* (as in the name Kalispelem), derived from a word for "young canoe" (according to Revais), and thus may mean "canoe water." The term *skalsi'ulk* ("water-people") is given in the Handbook of American Indians. (Bull. 30, Bur. Amer. Ethn., pt. 1, p. 742.) The interpretation is probably derived from *sla'lux* or *sla'lux* ("man," also "people," "Indian") and *a'ulk*. ("water"); i.e., "man's water" or "people's water" or "Indian water." The Indians do not favor this interpretation. (It would mean: "human water."—F. B.) They claim that the name of the people is from the river, and not the river from the people.

[7] Said to be named from Kootenai Lake and River (all the Lower Kootenai, from Bonner's Ferry down).

6: Teit E-3 (1904-09)1930 Southeast Salish
Southern Okanogan; Sanpoil;
Colville; Lakes

DIALECTS.—The differences in speech between the four tribes are very slight. The variation in pronunciation and vocabulary is sufficiently marked to identify the division to which a speaker belongs. The chief differences between Colville and Lake consists in the slower utterance of the latter.[1]

The Colville use the term *Salixtci'n* for all the Salishan languages of the interior, including Coeur d' Alêne, Shuswap, and Thompson.

HABITAT AND BOUNDARIES.—In climate, natural features, flora, and fauna, the territories inhabited by the Okanagon, Sanpoil, and Colville are very similar to those of the Upper Thompson and neighboring Shuswap bands. The climate is slightly moister (rainfall 25 to 37 centimeters in most places), the valleys are wider, and the surrounding country less mountainous. The territory of the Lake tribe has much more precipitation. It is heavily forested and very rough and mountainous, occupying the heart of the Selkirk Range. There are long stretches of lake and river waterways, smooth, and well adapted for fishing and canoeing. Large falls and rough water also occur in places. As may be expected, the flora and fauna differ considerably from the drier, less mountainous, and more open country inhabited by the other tribes.

The Okanagon tribes were surrounded by other tribes of the interior Salish, except on that part of the eastern confines of the Lake tribe where they bordered on the Lower Kutenai. Formerly the Okanagon had for their western neighbors the *Stuwi'ɂ* or *Stuwi'ɂmux* (an Athapascan tribe). The international boundary line cut the territories of the Okanagon and Lake at points which divided the populations of these tribes in about halves. The territories of the Sanpoil and Colville were entirely in what is now eastern Washington.

DIVISIONS, BANDS, VILLAGES, PLACE-NAMES.—The Okanagon had at least two recognized divisions; under present conditions the Similkameen may be considered as a third division.

1. The Upper Okanagon or Lake[2] Okanagon, occupying the country around Okanagon Lake, Long Lake, and Dog Lake (or Lac du Chien). The Nicola Okanagon, with headquarters at Douglas Lake, belong to this division. At the present day whites often class the latter people as a separate division of the Okanagon, or still more frequently class them erroneously as part of the Nicola Indians (the *Tcuwa'ɂmux* or Nicola division of the Thompson).

2. The Lower Okanagon, or River Okanagon, in the country along Okanagon River below the former division. These people were often called "Real Okanagon" by the Thompson and also by other Okana-

[1] A similar difference prevails between the eastern and western Shuswap. Like the Lake tribe, the former were largely a canoe people. They occupied a country very similar in climate and natural features, contiguous to the Lake tribe and just north of them.

[2] This division is called *Sil'qaɂtcuxw* ("Lake people") by the Thompson; and they often call themselves, in distinction from other Okanagon, *Sil'qal*, Lake people.

6: Teit E-3 (1904-09)1930 Southeast Salish
Southern Okanogan; Sanpoil;
Colville; Lakes

101 gon. It seems that the Okanagon below the Falls did not constitute
621 a separate division.

131 3. The Similkameen of Similkameen River. This is a modern division only very lately beginning to be recognized. For this reason, and also because of the growing ascendancy of the Okanagon language and blood in this part of the country, I have included the Similkameen among the Okanagon. The Thompson still claim the Similkameen valley down as far as between Hedley and Keremeous, and there is no doubt that the Thompson language has predominated throughout all the Upper Similkameen up to the present time, and Thompson blood is probably predominant there yet. However, the Similkameen country originally belonged to neither tribe. In olden days it was occupied by the *Stuwi'ç* or Nicola-Similkameen Athapascan tribe. When describing the Thompson Indians I have included in their territory the Nicola valley, which is dominantly under Thompson influence. The other part, nowadays under strong Okanagon influence, I include in the Okanagon territory.

101 At the present day the Okanagon of British Columbia include
621 seven bands, with as many chiefs. Of these bands, four belong to
361 the Okanagon and three to the Similkameen.

1. *Spê'ẓemxa* or *Spê'ẓemxa*, or Douglas Lake band.	Headquarters at *Spê'ẓemxa*[10] or Douglas Lake, on the Upper Nicola River.
2. *Nkwa'pxlxk*, or Komaplix band.[11]	Headquarters *Nkwa'pxlxk*, at the head of Okanagon Lake.
3. *Pxuî'kten*, or Penticton band.	Headquarters at the foot of Okanagon Lake, near Penticton.
4. *Nkwnî'p*, or Osoyoos band[12]	Headquarters *Nkwnî'p*, on the east side of Okanagon River and head of Osoyoos Lake.
5. *Kerxmyî'us*, or Lower Similkameen band.	Having a number of small settlements between the boundary line and Keremeous. Probably the chief settlement formerly was near the latter place.
6. *Aexâ'leq*, or Ashnola [illegible]	Headquarters near Ashnola, south side of the Similkameen.
7. *Snâxâ'xt*, *Tcutcuwî'xa*, or Upper Similkameen band.	Main settlement close to Hedley.

It seems that in the early half of the past century there were more bands. Some of these may have been subdivisions without chiefs. One of these divisions was farther up the Similkameen River, with headquarters around Graveyard Creek, Princeton, and the mouth of the Tulameen. It was called the *Zu'tcemxa* ("red paint") band, from the name of a place called Vermilion or Vermilion Forks by the whites.[13] In the Okanagon Lake country there were probably at

[10] For explanations of place-names see under villages, No. 1, p. 208.
[11] Sometimes called "Head of the Lake band" and "Vernon band."
[12] Sometimes called "Fairview band."
[13] This band was called the Vermilion band by the traders. They were nearly all Thompson, and numbered at one time one hundred or more people. Some descendants are now living in the village *Nkwlyaxtq*.

6: Teit E-3 (1904-09)1930 Southeast Salish
Southern Okanogan; Sanpoil;
Colville; Lakes

least two or three other bands. One of these seems to have been located near the middle of the west side of Okanagon Lake. The headquarters of another band was probably on the east side of the lake, with headquarters around Mission and Kelowna. Formerly many people lived around Long Lake and Duck Lake; but it is not clear whether they were a separate band. The people living there at present belong to the *Nkama'pəlks* band. The Lower or River Okanagon had also several bands. The main winter camps of most of them seem to have been on the west side of Okanagon River. I obtained no list of ancient villages of the Okanagon within the United States, and only incomplete lists of ancient and modern villages in British Columbia.

The following were the inhabited villages of the Similkameen people in 1904. Detached single houses are not included. I visited most of them, and found groups of log cabins at all the places. Most of the villages, perhaps all of them, are built on or near old camp sites.

Upper Similkameen Band:

1. *Nlkaĭ'ɛ̓ɛ̓ldɛ̓*[14]..... About 11 miles below Princeton, north side of Similkameen River; 3 houses.[15]
2. *Sntsɛ̓'st* ("striped rock")[16].. On the north side of the river, a little east of Twenty-mile Creek and the town of Hedley;[17] 10 houses.
3. *Tcutcut'ɛ̓ɛ* or *Tcutcut'ɛ̓ɛ*[18] ("creek" or "little creek"). On same side of river, a little below No. 2; 3 houses.

Ashnola Band:

4. *Acut'ldɛ* ("—— ground")..... On the south side of the river, near the mouth of Ashnola Creek; 3 houses and the chief's house a little above.
5. *Nuv'ɛ̓ɛ a ɛ̓ɛ'n.ɛ̓ɛ*[19] ("where the stone sticks up or is planted"). A little below No. 4, but on the north side of the river; 2 houses. (See also No. 18.)

Lower Similkameen Band:

6. *Kɛ̓ɛ'ɛ̓ɛ̓'us* ("crossing or swimming place" [for horses]). On the north side of the river, near Keremeos; several houses.
7. *Kɛ̓ɛ'ɛ̓ɛ̓'ɛ̓ɛ̓s* ("little swimming place" [or crossing for horses]). Across the river from No. 6; 1 or 2 houses.
8. *Nkuɛ̓'ɛ̓ɛ̓ldɛ̓* ("—— ground")..... On the same side, about 4 miles below No. 6.
9. *Smɛ̓ɛ̓'ɛ̓ɛ̓g*..... On the same side, about 10 miles below No. 5.

[14] Said to be a Thompson name.

[15] The number of houses given in each case is the number recorded in my notes.

[16] A Thompson name (from *sntsɛ̓*, "a goat's-wool blanket" [these were generally ornamented with stripes], and *dist* "rock," from the appearance of a big stratified rock bluff behind the village, often called "Striped Mountain" by the whites).

[17] There were 6 houses and a church at *Smɛ̓ɛ̓ɛ̓* proper, 3 houses west of Twenty-mile Creek, 1 across the river, and the chief's house—10 houses in all.

[18] This is an Okanagon name. It is often used by Okanagon-speaking people as a general name for the Hedley district or vicinity. The Thompson-speaking people use the name of No. 2 in the same way.

[19] Also *n.ɛ̓ɛ'ɛ̓ɛ̓ Lɛɛ'ɛ̓ɛ̓*. So named from a large boulder which protrudes from the ground near the trail at this place. The name is Thompson.

6: Teit E-3 (1904-09)1930 Southeast Salish
Southern Okanogan; Sanpoil;
Colville; Lakes

361 *Smilkameł'n* ..... Probably at the mouth of Similkameen River.
Sälł'lɣ[a] [b] ("heaped house" [c]) .... Near the mouth of Similkameen River.
Tɛ'kwoa'ɛtxm [d] ..... On Okanagon River, close to *sälł'lɣ*[a].
Ökind'ɛ'ɛn [e] ("—— head") ..... An old name for *sälł'lɣ*[a].

101 The Sanpoil are in two divisions: (1) *Snpoł'lɛxɛx* (Sanpoil or
621 Sanpoil proper); (2) *Sneept'lɛx* (Nespelim). The name of the
361 former division is said to be derived from that of the district around Sans Poil River; and the name of the latter, from *Nespi'lɛm* ("having
177 prairies or flat open country"), the name of the country around Nespelim River. Possibly the names were also applicable to main camps in these districts. By some the two divisions are looked upon as separate tribes, and the Sanpoil considered the head tribe. It seems, however, that the Nespelim are only a branch of the Sanpoil. I obtained no lists of bands and camps of this tribe. It seems that most of their settlements were north of Columbia River, the main ones being along the Sans Poil and Nespelim Rivers. Some were on Okanagon River, but very few on Columbia River. The Sanpoil country south of Columbia River was chiefly a hunting ground. It seems that the tribe refused to make treaty or sell their lands to the United States Government, although willing to abide by its regulations and accept its protection. The reasons for this attitude appear to have been that the tribe did not want to be under any obligations to the whites by accepting compensation entailing supervision, or payments that might be construed as charity; and further that they revolted against the idea of selling their country. Their country was the same to them as their mother.

101 I did not learn if there were any divisions of the Colville, nor have
361 I any lists of their former bands and camps. A leading band located at Kettle Falls or near the mouth of the Kettle River is said to have been called *Snoɛiełpi'tuk*,[f] which also appears to be the name of Kettle River. The Colville are said to have had several very large camps along the Columbia and on the Lower Colville River. It is uncertain whether there was any grouping of bands into divisions among the Lake. My informants did not know of any. I obtained what is probably a full list of the old villages and main camps of this tribe within British Columbia. These were from north to south along Columbia River and Arrow Lakes as follows:

---

[a] See Genealogy of Douglas Lake Chiefs, p. 267.
[b] Said to be so named from breastworks of heaps of stones erected at this place.
[c] See Gibbs, "Tkwaxtam" (Bull. 20, Bur. Amer. Ethn., pt. 2, p. 761).
[d] See Gibbs, "Kinakanse" (Bull. 20, Bur. Amer. Ethn., pt. 2, p. 116).
[e] Compare the tribal name.

61 Teit E-3 (1904-09)1930 Southeast Salish
Southern Okanogan; Sanpoil;
Colville; Lakes

101
361

1. *Skzyi'kwaiw*..... On the creek opposite the present town of Revelstoke. This place is said to have been the headquarters of a rather large band, which was reenforced at certain seasons by people from lower down the Columbia. It was noted as a trading, trapping, hunting, berrying, and salmon-fishing center.

2. *Nkwaa'paiaix* ("base or bottom end," with reference to the end of the lake)..... At the head of the bight in Upper Arrow Lake, above Arrowhead, near the mouth of Fish River. Called "Comaplix" by the whites. Said to have had a large population. It was a specially important center for fishing, berrying (especially huckleberries), and root digging.

3. *Kaxpi'lax* ("buffalo robe")..... At the upper end of Arrow Lakes, where the town of Arrowhead now is. This also was a salmon-fishing place, and a noted center for digging roots of *Lilium columbianum*.

4. *Ku'cqaxa'la*..... Now called Kooskanax. On Upper Arrow Lake, a little above Nakusp.

5. *Naqa'ap* ("having buffalo")[a]... Now Nakusp, near the lower end of Upper Arrow Lake, on the east side. A noted fishing place for salmon and lake trout.

6. *Ta'ukaw*..... A little below Nakusp; a center for hunting. Some fine caribou grounds were near this place.

7. *Snaqai'takstaxm*..... Near the lower end of Upper Arrow Lake, opposite Burton City. This was a great berrying center, especially for huckleberries.

8. *Xaxi'kaw*..... At a creek below Burton City. A center for the catching of land-locked salmon or little red fish.

9. *Qxpi'ilm*..... At the mouth of Kootenai River, just above the junction with the Columbia. A great many people lived here formerly, most of them on the north bank of the Kootenai, within sight of the Columbia. Some old and modern burial grounds may be seen in the neighborhood.

10. *Snaikskis'ux*..... At a creek on the west side of Columbia River, close to Trail. This was a center for gathering service berries.

11. *Nkaii'la*..... Close to Waneta, on the east side of Columbia River, just above the mouth of the Pend d'Oreilles River. Many people are said to have lived here formerly, and there are some very old burial grounds near by.

[a] There is no tradition of buffaloes occurring here.

6: Teit E-3 (1904-09)1930 Southeast Salish
Southern Okanogan; Sanpoil;
Colville; Lakes

101
361

The following were old villages and camps along Slocan River and other places within British Columbia:

12. *Sakɛmi'p* ("base, root, or bottom," with reference to the head of the lake). — At upper end of Slocan Lake.
13. *Takɛlɛxaɛlɛxkɛt* ("trout ascend"? [from *si'lɛxkɛt*, a variety of large trout, probably lake trout]). — On Slocan Lake, below No. 12.
14. *Sikwt'lɛx* — On the lower part of Slocan Lake.
15. *Kā'nicā'k* — On Slocan River, below the lake.
16. *Nkweio'ɛtxn* — On Slocan River, below No. 15.
17. *Skɛtu'kɛlōx* — On Slocan River, below No. 16.
18. *Sntskɛli'Lk*[a] — Near the junction of Slocan and Kootenai Rivers. This was a noted salmon-fishing place. Salmon ran up the Slocan River, but could not ascend the Kootenai because of the great Bonnington Falls. Salmon were formerly plentiful throughout the Slocan district, and many people lived at all the villages.
19. *Kɛli'so* — On Trout Lake. Its waters drain into the north end of Kootenai Lake.
20. *Nɛmi'mɛlɛm* — On Caribou Lake, to the west of the narrows between the Arrow Lakes. The country around here was famous as a caribou-hunting ground.

Besides the above, there were a number of smaller villages or camps, all more or less permanent. It seems that there was an old village near the site of old Fort Shepherd, on the west side of the Columbia, a little north of the international line, and old burials are reported near here. Some informants, however, had no knowledge of a village having been here. I did not obtain a full list of the Lake villages in Washington. There appear to have been about eight main villages on the Columbia, all very populous. Three of the chief ones were—

21. *Ntɛlɛkɛli'tuk*[a] — At or very near Marcus, Columbia River.
22. *Stcɛ'ɛxllk*[a] — On the Columbia, below Northport.
23. *Ntɛstɛmɛ'ɛtxn* — At or very near Northport.

[131]

The other villages were chiefly near Northport, Bossburg, and Marcus. The last-named place was considered the southern boundary of the tribe. There were also some people on the Lower Kettle River. The Lake also had important temporary camps within British Columbia at Christina Lake, *Kɛluwi'ɛst* (now Rossland), and *Tɛxoulɛxɛi'ɛtsɛ* (now Trail), all west of the Columbia, and at *Kaia'mɛlɛp* (now Nelson) on Kootenai Lake. The Lake division claim that their eastern boundary was at a point on the lake some

[a] Compare Kutenai name for the Lake, p. 210.

Seven or eight miles east of Nelson.

6: Teit E-3 (1904-09)1930 Southeast Salish
Southern Okanogan; Sanpoil;
Colville; Lakes

seven or eight miles east of Nelson. They sometimes had a berrying camp here. 101

I collected a few place names from the Lake division, which are given below. 361

1. *Ti'k-i* ("lake" or "large lake").	Arrow Lakes.
2. *Ntaqā'tk*[a] ("straight or smooth water").	Columbia River below the Arrow Lakes.
3. *Saxaq'tk*[a] ("swift, rapid, or rough water").	Columbia River below Marcus.
4. *Ntu'ltsxi'tk*[a] (*"tu'ltsxi"* or *tu'ltsx* water," "water of the *stalk* people [?]").	Kootenai River below Kootenai Lake.
5. *Ntsa'kalaxa'tk*[a] ("portage or carrying place for canoes").[a]	Bonnington Falls and neighboring parts of Kootenai River.
6. *Skalaet'ulk*[a][a]	Kootenai River above Kootenai Lake, especially the part in Idaho next to the Kalispel tribe, between Bonner Ferry and Jennings; but the term is also extended to include the Upper Kootenai River in general.
7. *Skaka'n*	General name for the Slocan River and Slocan Lake district. Probably from the name of a locality within the district.
8. *Nkoli'latk*[a]	Lower Pend d'Oreilles River (from the name of a place at the mouth).
9. *Stlaqa'tk*[a] or *Stlxqai'tk*[a]	Spokane Falls, and in a general sense also Spokane River. Some Okanagon claim that this is the name of Pend d'Oreilles River, or a river east of the Spokan.

POPULATION.—According to the Indians, the population of the tribes long ago was at least about four times greater than it is at the present day. Probably the Lake tribe alone must have numbered 2,000 or more. A conservative estimate of their 20 village communities in British Columbia, allowing an average of 50 persons to each, would give 1,000; but this is probably a very low estimate, as some winter camps are credited with a population of from 100 to 200 people. The villages in Washington are said to have been larger than those farther north, although fewer in number. The lower part of the tribe, although occupying a small area in comparison with the tribal territory in British Columbia, is said to have numbered as many people as the whole 20 villages in British Columbia. This would give the numbers of the tribe as at least 2,000. According to the Indians, the Colville tribe numbered more than the Lake, and may be safely estimated at, say, 2,500. This tribe is said to have had 161

[a] Compare Lake name for the Lower Kutenai, p. 202, said to be so named because the water came from the Lower Kutenai country.

[a] The Lake portaged canoes and goods at this place, the river being unnavigable.

[a] Compare *a'ulks*, etc. (name for "water" in some Salish languages), and place names in *ahal*, *ahalas* (see No. 10, p. 210), etc.; Calispel Lake, name of Kalispel tribe, and interpretations of *ahal a'ulk* as "water above" (from *ahal* "above or at top," or from a word for "young canoe").

7:Teit E-5 (1904-1909) 1930 NR19 Southeast Salish NR19
Kalispel
Spokan

THE FLATHEAD GROUP

I. HISTORICAL AND GEOGRAPHICAL

● 101
+191

TRIBES OF THE GROUP.—The Flathead group consists of four tribes, and there were two others which are now extinct.

1. Flathead (or Têtes plattes).
2. Pend d'Oreilles.
3. Kalispel.
4. Spokan.
5. Sẽmtẽ'use } Extinct.
6. Tunâ'xe }

ORIGIN OF TRIBAL NAMES.—The Flathead were also called Salish, Selish, Salees, etc., which terms are derived from their own name. The origin of the name "Flathead" ("Tête platte") is obscure. Some men of the tribe claim that the term was adopted by the early traders from the sign language, the sign for the tribe being often interpreted "pressed side of head" or "pressed head," hence "flat head." The Upper Kutenai claim that the tribe was named "Flathead" because there once was a people who lived in the Salish country who had "flat" or pressed heads. They say that long ago there were two tribes or people inhabiting the Flathead country. One of these was called "Leg people," and the other "Flat-Head (or Wide-Head) people." The former were the ancestors of the Flathead tribe of to-day. They did not press their heads. The other tribe had heads which looked wide, and it was said that they pressed their heads. The exact location of the two tribes is not known; but it is thought that the Leg people lived farthest east and south, and the Wide-Head people about where the Flathead tribes now live—around Jocko and Bitterroot Valley, west of the main range of the Rocky Mountains. It seems that the Leg people were originally entirely or partly east of the range. In later times the two tribes lived together. The Wide-Head tribe was smaller than the Leg tribe. Finally the former disappeared. Possibly they ceased pressing their heads so that they could no longer be distinguished, or they may have been absorbed by the Leg people. At all events, it seems that none but the Leg people remained in the country where the Wide Head had been, but their name has persisted. Distant Plains tribes had been in the habit of calling all the people of the region "Flat Head" or "Wide Head" in a general way, because of the characteristics of the one tribe, and the name was adopted by the fur traders. The Wide Head tribe were not slaves of the Leg people (or Salish proper).

000

In the Handbook of American Indians [1] the statement is made that the Flathead tribe received its name from the surrounding people,

[113]

[1] Bull. 30, Bur. Amer. Ethn., pt. 2, under Salish, p. 415; see also ibid., pt. 1, p. 465, under Flathead.

7:Teit E-5 (1904-1909) 1930 NR19 Southeast Salish NR19
Kalispel
Spokan

not because they artificially deformed their heads, but because, in contradistinction to most tribes farther west, they left them in their natural condition, flat on top. The Flathead were sometimes called "Flathead proper," in contradistinction to the Pend d'Oreilles (who were sometimes called "Lake Flathead" because many of them formerly had their headquarters around Flathead Lake) and the Kalispel (who were sometimes known as "River Flathead" because they lived on the river below). The Pend d'Oreilles were also called "Earring people," "Ear-Drops," and "Hanging Ears." The name was given to them by the early traders because when first met they nearly all wore large shell earrings. The shells were obtained in Flathead Lake and Pend d'Oreille River, and formed an article of export. The tribe was also known as "Upper Pend d'Oreilles" in contradistinction to the Kalispel, who were sometimes called "Lower Pend d'Oreilles." "Kalispel" is derived from the Indian name of the tribe, which has originated from a place name. The Kalispel were sometimes called "Camas people." "Spokan" is derived from an Indian term for the tribe as a whole, which became general in later days. The Spokan were also sometimes called "Sun people," possibly from a mistranslation of the name "Spokan." Many Indians deny that it has this meaning.

NAMES FOR THEMSELVES.—The Flathead group as a whole is called "*Sst'lictcɛn*" by the Kalispel and probably the other tribes of the group. This is the same term as "*Nst'lictcɛn*," used by the Okanagon group for themselves, and means "Salish-speaking." Their own tribal names are—

1. *Sllic* or *Sc'lic* (meaning uncertain;[1] the suffix *-ic* may mean "people"). — The Flathead.
2. *Slqethowstcl'* (*nt*) ("people of *Slqe'tko*, "wide water or lake," the name of Flathead Lake).
   Stskt'ltstcl' (*nt*) ("upper people" or "people above or at the top," with reference to their position at the head of Pend d'Oreille River or above the Kalispel. This term seems to be chiefly used by the Kalispel). — The Pend d'Oreilles.
3. *Ka'lispe'l* or *Skalispé'* (said to mean "camas"). A Pend d'Oreilles informant said *Kalispé'lɛm* was the name for young sprouting camas, and it was also the name of the large camas digging ground near Calispel Lake, Washington, which seems to have been the main seat of the Lower Kalispel. — The Kalispel.

[1] The Handbook of American Indians (pt. 2, p. 416) gives "Salish" as derived from *sllic* ("people"). If, however, the suffix *-ic* means "people," as seems probable, the term would mean "people people," which makes the derivation unlikely.

7:Teit E-5 (1904-1909) 1930 NR19 Southeast Salish NR19
Kalispel
Spokan

4. *Spâq̓ĕ'in(ic)* (meaning uncertain, but considered to be derived from a place-name).[1] The Spokan appear to have had no name for themselves as a whole, the present tribal name of *Spâq̓ĕ'n* being probably less than a hundred years old. It appears to have originated with the Coeur d'Alêne or some other neighboring Salish tribe, at first as a name for a band that occupied an important fishing place. I was unable to determine the exact band and place. Some Indians say that this band lived on the Little Spokane, while others think *Spâq̓ĕ'in* was originally the name of a band and place near Spokane Falls. The suffix *-qein* has reference to "head." Before the tribal name of "Spokan" came into use it seems that the tribe was known by what are considered now as divisional names only (cf. p. 298). — The Spokan.

5. *Sxmîl'use* (meaning uncertain; some Indians declare that the name means "foolish" with reference to the characteristics of the people, while others think the name may be derived from an old place-name). — The *Sxmîl'use*.

6. *Tuna'ɣł* (also called "Sun River people") (meaning uncertain; some people think that the name may be from a characteristic of the people because they were great traders, while others think it is merely that of their country or place).[2] — The *Tuna'ɣł*.

NAMES BY WHICH KNOWN TO OTHER TRIBES; NAMES GIVEN TO THEM BY SALISH TRIBES.—All the interior Salish tribes call the Flathead *Sa'lix* or *Sa'lic*. Variations of the name are *Sâ'lix*, *Sa'lis*, *Sa'lɛx*, *Sî'liz*, *Se'lic*, and *Sî'liz*. The Coeur d'Alêne often call them *Sa'dɛmic*, and the Columbia and Wenatchi frequently call them *Sa'lɛmux*, which are variations of the same name.[3] The name may possibly be derived from some old place name.[4] The Pend d'Oreilles were called *Stlkatkomstci'nt* by the Coeur d'Alêne and most other Salish tribes. Variations of the name are *Slqa'tkomstci'nt*, *Slqatkomstci'nt*, and *Stlqatkomskt'nt*. Some tribes more generally called them *Snia'lɛmɛn or Snia'lɛmɛmic* or *Snia'lɛmɛmɛx*, "people of *Snia'lɛmɛn*," the name of a place at the Mission where a leading band had their village. In later times this place was the main winter quarters of the tribe.

The Kalispel are called *Skalisp'lɛm* or *Skalispł'l* by all the other Salish tribes. Variations of these terms are *Kalspt'lɛm*, *Kalispa'lɛm*, *Skalaspi'lɛx*. The name is derived from *Kalispł'lɛm*, the name of

[1] Compare p. 296.

[2] Possibly this is the Kutenai name for Kutenai: Ktuna'in, which may mean "those going out of the mountains." (*F. Boas.*) The Salish pronunciation of this name is *Tuna'in* while the Kutenai pronounced *Tuna'in*. See also the Salish name for the Assiniboin, p. 303, and note to same.

[3] The suffixes *-ɛt*, *-ɛ'*, *-ɛ*, *-ɛ'*, *-ɛt*, *-ɛs*, *-ɛ*, *-ɛ'*, *-ɛmɛ*, *-ɛmɛn*, *-ɛmic -ɛmɛx*, *-ɛ'*, mean "people"; *-ɛlł'nt*, *-ɛlɛt*, *-ɛł* means "mouth, language."

[4] Some think that the name may be derived from an old name of their country, or a district in their country, named because situated on the upper Missouri, close to the place where the river emerges from the mountains.

7:Teit E-5 (1904-1909) 1930 NR19 Southeast Salish NR19
Kalispel
Spokan

a great camas-digging place at Calispel Lake, Washington. Some, however, think the term implies "camas people"; while, on the other hand, some Okanagon, Thompson, and others translate it as "flat-country people."

The Spokan or *Spōqē'inic* are called *Spokei'.nxmx* or *Spōqē'nxmc* by the Coeur d'Alêne, *Spōkei'mux* by the Columbia, *Spoqai'nxx* by the Sanpoil, *Spōqe'inxx* and *Spōkē'n* by the Lake and most other Salish tribes, all of which terms mean "*Spōkē'n* or *Spōqē'in* people." As stated already, some people translate the name as meaning "Sun people." They were also, as a whole, sometimes called *Snoxamī'-naxx* by tribes of the Okanagon group, the name of their principal division. It seems that at one time the tribe had no general name of their own, and they were usually called by the names of what later came to be considered divisions of the tribe. These divisions were looked upon as independent groups or tribes by some. Other Indians considered them merely divisions, saying that they were parts of a single people who had their villages at different places. The names of these divisions of tribes were—

1. *Stsīkastsi'*, *Sīkastsī'lxn*, or *Sīkastsī'lxnic* (=the Lower Spokan). The name is derived from a place called *Sīkastsī'lxn*, near the mouth of Spokane River. Some translate the name as "running fast," probably with reference to the river. Another, less-accepted translation of the name is "bad food,"[1] "bad eaters," or "poor feeders" (according to some, with reference to the people; according to others, derived from a place-name).

2. *Sntutū'li* or *Sntutu'ū'*. (=the South or Middle Spokan). This name is translated "living together" by some, and "pounding" or "pounders" (of meat or fish) by others. Most people think the term is derived from a place name derived from the sound of pounding.

3. *Snxo'mē'*, *Sxnxomē'*, *Sxnxomē'nic* (=the Upper or Little Spokan). This name is almost invariably translated as "salmon-trout" or "salmon-trout people" (from *xome'na*, "salmon-trout" or "steelhead," a fish said to have been very plentiful in the country of the tribe, and hence the tribal name). Some think the term may originally have been the name of a locality in their country where these fish were abundant. Another translation of the name is "using red paint,"[2] but this is probably incorrect.

NAMES GIVEN TO THEM BY NON-SALISH TRIBES.—Following is a list of names given by alien tribes to the Flathead group. The names followed by an asterisk are from the Handbook of American Indians.

[1] Compare Bull. 30, Bur. Amer. Ethn., pt. 2, under "Spokan," where the Okanagon name for the Lower Spokan, *sēlst sntsta'tlīnī*, is translated "people with bad heads."

[2] Compare Bull. 30, Bur. Amer. Ethn., pt. 2, under "Spokan," where the name *Sīn-ka* is translated "people wearing red paint on their cheeks."

7:Teit E-5 (1904-1909) 1930 NR19 Southeast Salish NR19
Kalispel
Spokan

	Flathead	Pend d'Oreilles	Kalispel	Spokan
Upper Kutenai	*A'tlmaqit'iqm*[1] ("Flatheaded".)	*Maqkwō'gwazā* ("Red willow people").	*o-tlʻmamitʻkwa* ("river people")	*Szxyoma'n.*[2] *Szxiuta'n.*[3]
Nez Percés	*Akkaksaw'kaa, Mkwaiksʻs* "Leg or leggy people").	*o-tlʻmaqildēm*[4] ("compress side of head.")	*o-tlʻmaqildēm*[4] ("compress side of head.")	
Yakima, Palous, and Klikitat		*aamiʻlemaxʻtʻMkza.*	*kuʻmʻspelo* ("camas people").	
Wasco		*kuʻskpēlu*[5], *pepuh-pēnʻlēma*[6] ("people of the great fir-trees").[7]	*kuʻskpēlu*[5], *pepuh-pēnʻlēma*[6] ("people of the great fir-trees").	*Cpūzʻn.*[7] *Cpoka'n.*
Klamath and Modoc				*Lēclʻcuks.*[8] *Spuklʻn.*[7]
Blackfoot	*Kah-kʻh-api-tsʻp-i-o*[9]		*ni-ka-ta-ta-tsʻp-i-o*[9]	
Gros Ventres	*Kanhatānin* ("Flat-head man").			
Arapaho	*Ke-ka-i-ti*[9] ("Flathead people").			
Cheyenne	*Ke-hʻ-ta-tsi-e-ta-ni-o*[9] ("people who flatten their heads").			
Chippewa	*Nekaqindibe*[9] ("flathead")			
Crow	*Amuhʻpe, Ämuhpe* (said to mean "Flatheads").	*ah-mʻa-e-ah u'-me*[10], *ah-mim-e-shu-me*[10] ("the tribe that uses canoes").		
Hidatsa	*i-ta-hā-pe*[9]			
Yankton	*pezhe-zhu*[9], *peo-hāʻ-ca*[9] ("head cornered or edged").			

[1] The Handbook of American Indians gives a form of this name as a Kutenai term for the Kalispel and Pend d'Oreilles.
[2] From the Salish name for the Little Spokan.
[3] From the Salish name for the Middle Spokan.
[4] Probably *aʻlnʻgʻeaxk*, lake.—F. B.
[5] The same as the Kutenai name for Flathead.
[6] From the name of a headquarters of the Pend d'Oreilles (see pp. 297, 312).
[7] From Salish tongues.
[8] Compare Nez Percé name for the Columbia.
[9] A tribe east of the Columbia, above the Wallawalla, possibly the Spokan.
[10] See Kroeber, Ethnology of the Gros Ventres, Anthrop. Papers, Am. Mus. Nat. Hist., Vol. 1, p. 147.

In the sign language the Flathead were called "flat head" or "pressed side of the head." The Pend d'Oreilles and Kalispel were called "Paddlers" because they used bark canoes extensively, while the Spokan are said to have had very few canoes; and the Flathead, *Szmtēʻuse*, and *Tundʻze* had no canoes. The Pend d'Oreilles and Kalispel were differentiated by making the additional signs of "above" or "lake" for the former, and "below" or "river" for the latter; i. e. "lake paddlers" and "river paddlers," etc. The Pend d'Oreilles were also called "real paddlers" or simply "paddlers;" and the Kalispel, "camas-eaters," "camas people," or "camas-diggers." It seems

7:Teit E-5 (1904-1909) 1930 NR19 Southeast Salish NR19
Kalispel
Spokan

101
201
[262]
[184]
101
4191

that the last terms were applied to them almost exclusively by the Nez Percé and some other Shahaptian tribes. The Spokan were called "salmon-eaters" because they were the only tribe of the Flathead group who had salmon in their country, and naturally therefore, salmon was consumed a great deal by them.

NAMES GIVEN BY THEM TO OTHER TRIBES.—Following are names given to other tribes by the Flathead:

SALISH TRIBES

Lower Fraser tribe	*Tsmaiŝ'*, *Lemaiŝ'* (meaning uncertain).
Lillooet	*Snɣaiemi'ns* ("ax people").
Shuswap	*Sîkwŝ'pe*, *Sîkwe'pi* (meaning uncertain, thought to mean "people at the root or bottom," supposed with reference to a low valley).
Thompson or Couteau	*Nukstsmé'sˣ*, *Nke'tsmé'sˣ*, *Nkstsmŝ'*, *Lâ'kstsmé'* (meaning uncertain, thought to be from the name of their country; some think it may mean "other-side country" or "people of the other slope").
Similkameen	*Sɣmâlkemi'* (from the name of their country).
Okanagon	*Otcɣnâkŝ'*, *Otcɣnâqai'n*, *Otcɣnâkai'n* (from the name of a place on Okanagon River).
Sanpoil	*Npoŝ'lce*, *Snpôŝ'lɣɣc* (meaning uncertain, said to be from the name of a place or district).
Colville or Chaudiere	*Sɣôzêlpi*, *Sɣoiŝ'lpi* (said to be derived from *sɣoiŝ'*, "stone grainer for dressing hides").
Lake or Sinijextee	*Snai'icstsis* or *Snrai'icstsis* ("lake-trout people").
Wenatchi	*Snpɣakwŝ'use*, or *Snpɣakwŝ'usi* (from the name of a place).
Columbia	*Sakaiŝ'use*, *Sakaiŝ'usi*[9] (related to the term "Cayuse").
Coeur d'Alêne	*Stci'tsus* (meaning uncertain).

WESTERN PLATEAU TRIBES

In general	*Sutomktske'lix*[10] ("down-country people," thought to be from the name of a place in their country).

OTHER PLATEAU TRIBES

Upper Kutenai	*Ske'lsi'*, *Skelse'* (from *Skelse'ulkˣ*, Kootenai River).[11] *Qaqe'les* by the *Tundze*.
Lower Kutenai or Flatbow	*Selkele'*, *Szlkwdle'*. (meaning uncertain).
Nez Percé	*Sêke'ptes*, *Sakâ'ptsns* (meaning uncertain, thought to be from the name of their country).

[9] Compare the terms for Umatilla and Cayuse.

[10] A general name for the tribes west of the Bitterroot Range, and particularly the Salishan and Shahaptian tribes of the Columbia drainage. The tribes of the Okanagon and Columbia groups, the Coeur d'Alêne, Nez Percé, and other Shahaptian tribes, were particularly *Sutomktske'lix*.

[11] The name of the river seems to be derived from *skelî* ("above, up country or to the north") and *a'ulkˣ* ("water or river"). See also Okanagon, p. 302, note 6.

7:Teit E-5 (1904-1909) 1930 NR19 Southeast Salish NR19
Kalispel
Spokan

Walla-walla	*Sulous'*, *Suwelus'le* (meaning uncertain, thought to be from the name of a place).
Umatilla	*Kŏ'us*,[32] *Nkusĕ'use*, *Okŏne*[33] (meaning uncertain).
Palouse	*Stskemtci'ni*, *Stĕqemtci'ne* ("people of the confluence" with reference to the mouth of the Snake).
Yakima	*Ia'qima*, *Ia'kume* (meaning uncertain).
Cayuse	*Kuĕ'us*[34] (meaning uncertain, thought by some to be from the name of a place or district).
Wasco	*Watsqo'ps* (thought to be from the name of a place).
Wasco and Dalles tribes	*Smukalu'* ("above the falls").
Bannock[35]	*Ăxwe'stea*, *Stăwai'tea*, *oxhai'tea*, *panak*[36] (said to mean "bark covering" or "bark lodges" because the tribe formerly used lodges of bark or of bark and grass; some translate the name "striped robes," and others "striped covering,"[37] either covering of lodges or covering of the body [robes, for instance]; some Coeur d'Alêne claim that "Bark Lodges" is the old name of the tribe, and "Striped Robes" a later name [38]).
Tribe unidentified, said to be similar to the Bannock; others say a tribe formerly living east of and near the Rocky Mountains.	*pi'liakn* (meaning uncertain, supposed to have some connection with "head").
Shoshoni or Snake (in general)	*Snă'we*, *Snă'we'* ("snake").
Lemhi Shoshoni (a general name)	*Tcatqwai'atkn Snă'we* (said to mean "mountain snake").
Shoshoni east and south of Lemhi[39]	*One'se sno'we* ("real snake").[40]
General name for tribes to the south of the Flathead group, particularly the Shoshonean tribes of the Rocky Mountains, and east of the Rockies, and others beyond to the south, in contradistinction to the tribes of the Columbia drainage or west of the Bitterroots ("down-country people") and the eastern or Plains tribes ("cutthroat" or "sunrise" people).	*Tcenitokoin* a *Tho'kis* ("noon people" or "south people").

[32] Compare Columbia and Cayuse.
[33] Compare the Coeur d'Alêne name for the Nez Percé.
[34] Compare names for Umatilla and Columbia.
[35] Called by the Columbia spe'tse.
[36] Probably a modern name.
[37] In the sign language it seems that they were called by both names.
[38] The Columbia call the Shoshoni of the Mountains *Snake'nitsq*; those east of the mountains *Sni'e*.
[39] The Ute and several Shoshonean tribes to the south and east are said to have had special names. Nowadays at least the Ute are often called Yŏ'ta, and the Comanche Kamă'ntsi.

7:Teit E-5 (1904-1909) 1930 NR19 Southeast Salish NR19
Kalispel
Spokan

EASTERN OR PLAINS TRIBES

General name for eastern tribes or all tribes east of the Salish, Shoshoni, and Blackfoot.	*Tcxle'txtin s'ks'.kis* ("sunrise people" or "eastern people") *Nextu'*. ("beheaders" or "cutthroats").
Sarsi	*Sarsi'*. This tribe is said to have been unknown long ago, and the name for them was adopted from the Blackfoot or the white traders.
Blackfoot (proper)	*Sicxqwé'*, *Sicxkwé'*. ("black feet").[18]
Blood	*Sxnkwulstci'ni*, *Sxnwulstci'ni* ("blood people").
Piegan	*Tsxtsxni'tse* ("small robes").
Gros Ventres or Atsina	*Snkaioskstci'ni* (said to mean something like saying "two" or "two [pole] people," probably with reference to tent-poles).[19]
Arapaho	*Lepaho'*, *Ala'pho* (a corruption of Arapaho).
Cheyenne	*Wtcktcu'*, *ktcki'u'*, *Tskskci'u'*, *Tcxxkxi 'u'*, *Tst'kxkci'u*, *Tskxci'u'* (said to mean "blue [or black] arrows" or "blue arrow people," so named because the feathers of their arrows were striped blue and white, or black and white; according to others because their arrows were painted blue and white).[20]
Cree	*Nextu'* ("cutthroat" or "beheader"),[21] *Lekrē'* (from the word "Cree" by way of the French).
Sioux	*Nextu'* ("cutthroat," "beheader").[22]
Assiniboin	*Stkstusuxtu'*[23] (said to mean "go on foot" or "people who go on foot or walk," because they had no horses at a time when all the tribes to the south and west of them were mounted).
Crow	*Stl'mtci'(ni)* ("raven people").
River Crow	*Skwoia'tci'*, *Skwoistci'ni* ("blue [or green] people").[24]
Ojibway	*Nicu'wu'*, *Nicu'a'*.
Iroquois	*yilikwé'* (a corruption of the word "Iroquois").

The Omaha and some other eastern tribes known in later times had names, but my informants had forgotten them. They were not sure of the name for the Kiowa.

[18] Some people think that these people were so named because they used black or dark-colored moccasins. People of the Thompson and several tribes sometimes blackened their moccasins in cold weather.
[19] Called by the Columbia *Skwa'lse*.
[20] In the sign language they were called "tent poles" and "big belly."
[21] In the sign language they were generally designated "arrows striped across," sometimes they were called "cutthroat of the south."
[22] In the sign language sometimes called "cutthroat of the north." A Coeur d'Alêne sign language name for them is "striped noses" or "scratched noses."
[23] In the sign language often called "real cutthroat" or "cutthroat of the east."
[24] Compare form and meaning of this word with *tsnē'xe* or *tsnxē'xe*, which I think means "people who walk down a valley." However, there may be no connection.
[25] In the sign language called "people who dedicate by the riverside."

7:Teit E-5 (1904-1909) 1930 NR19 Southeast Salish NR19
Kalispel
Spokan

east. Their approximate northern boundary seems to have cut across the Big Belt Range near its center, following some hilly country north of Helena, between the Rocky Mountains and Little Belt Mountains. The territory claimed by the tribe included practically all of the present counties of Deerlodge, Silver Bow, Beaverhead, Madison, Gallatin, Jefferson, and Broadwater, and parts of Park, Meagher, and Lewis and Clark. This is the country said to have been occupied by the tribe about 1600 (?), when they obtained the first horses. The extreme eastern and southern parts of the territory may have been to some extent neutral ground, and the district east of the Big Belt and Bridger Ranges was possibly not very fully utilized before the introduction of the horse. About the time of the introduction of the horse the Flathead had for neighbors the Pend d'Oreilles, *Sxmiš'use*, and Salish-*Tuna'xe* on the northwest and north, and Shoshonean tribes all around them on the southwest, south, and east. About this time the Crow, Gros Ventres, Arapaho, and Cheyenne were unknown, for they were not in contact with Salish tribes, and originally they lived far to the east. The Sarsi, Cree, and Assiniboin were also unknown. The only tribes on the Western Plains at this time, other than Salish, were Shoshoni, Kutenai,[26] and Blackfoot, all of which were well known. The Blackfoot people were then in three (some say four) divisions, as they are now,[27] all speaking the same language. There were two groups of Shoshoni—those who lived in and west of the Rockies and those who lived east of the Rockies, on the plains. Both of these divisions consisted of several tribes, some of them speaking dialects considerably different from others. Most of them, however, spoke the "real Snake" language. Various Shoshonean bands or tribes occupied the Lemhi country, and the whole area south of the Nez Percé. These western or mountain Shoshoni subsisted to a considerable extent on salmon, like the Nez Percé, Spokan, and western Salish tribes. East of the Rockies, Shoshonean tribes occupied the Upper Yellowstone country, including the National Park, and they are said to have extended east to the Big Horn Mountains or beyond. To the south, both east and west of the Rockies, the Flathead knew of no tribes that were not branches of the "Snake." Most of these people depended chiefly on hunting buffalo, elk, and mountain sheep. Farther north Shoshonean bands occupied the country around Livingston, Lewiston, and Denton. How far east and down the Yellowstone they extended is not known; but they are thought to have at one time held the country around Billings, and most, if not all, of the country where the Crow Indians now have a reservation. Some think they even stretched east almost to the present Northern Cheyenne Reserve. None of the former Shoshoni boundaries were properly known to the Flathead, however, except

[26] Kutenai-Tsuk'se. [27] Blackfoot proper, Blood, and Piegan.

7:Teit E-5 (1904-1909) 1930 NR19 Southeast Salish NR19
Kalispel
Spokan

where they were their own neighbors or those of the *Tund'ze*. A large Shoshoni band lived at one time near Fort Benton and another one is said to have lived still farther north.. The Sweet Grass Hills, near the Canadian line, were considered to be the former northwestern boundary of the Shoshoni. These hills were also the boundary of the Kutenai, and possibly also of the Blackfoot.[28] Northeastward Shoshoni are thought to have occupied the country to near Fort Assiniboin or Havre. How far they extended down the Missouri is unknown, but they are said to have occupied the region to a considerable distance down on the south side. Although tribes or people were known to live east of the Shoshoni, it seems that long ago there was little contact between them.[29] At this period the western or mountain Shoshoni seldom crossed the Rockies, with the exception of small parties, bent on trading and visiting the Shoshoni in the Yellowstone country, and the Flathead. The Nez Percé and Coeur d'Alêne never crossed the Rockies, and seldom the Bitterroot Range. However, small parties visited the southern Pend d'Oreilles, where they were occasionally met by Flathead, who also visited there. Parties of Flathead also visited the mountain Snake, especially the Lemhi, and they also visited Shoshoni bands on the Yellowstone.

After the mountain Shoshoni had obtained horses they began to go east of the Rockies regularly in large numbers for buffalo hunting, sometimes joining forces with other Shoshonean bands who lived east of the range and sometimes hunting by themselves. Many of these parties skirted the mountains on the western side and then crossed into the Yellowstone Park, whence they went east or north. Others crossed the Rockies by passes farther north, and skirting the eastern foothills to the Gallatin Range went north on both sides of it to Livingston and beyond. Some of them went to the Musselshell River, and occasionally as far as Lewiston and Fort Benton; but it seems they did not cross the Missouri. This whole territory belonged to Shoshonean tribes. The Bannock also began to cross the mountains, and some parties occasionally wintered on the east side. Many of them crossed to the north and passed east through the southern and eastern borders of the Flathead country by the Gallatin River and Bozeman. In later days some of them went by Beaver Head River and Dillon. The Bannock generally hunted by themselves, and usually did not go as far east and north as some of the mountain Shoshoni. At a later date the Nez Percé and Coeur d'Alêne also began to hunt buffaloes east of the Rockies. The Coeur d'Alêne

[28] Some say at a later date the Gros Ventres also reached there.

[29] The disposition of tribes as above stated appears to agree with information obtained from the Blackfoot. (6, p. 17). Winder says, "The Piegan claim that before the white man dominated their country [an uncertain date, probably 1730-1840] the Blackfoot, Blood and Piegan lived north of Macleod; the Kutenai in the vicinity of the present Blood Reserve; the Gros Ventres and the Assiniboin to the east of the Kootenai; the Snake on the Teton River, and as far north as Two Medicine River; and the Flathead on the Sun River."

7:Teit E-5 (1904-1909) 1930 NR19 Southeast Salish NR19
Kalispel
Spokan

Blood Reserve in Alberta and all of the Blackfoot Reservation in Montana. Northward Kutenai territory extended on the east side of the Rockies to a distance about equal to the northern limits of the former hunting grounds of the Upper Kutenai, west of the range or possibly even a little farther north; but it is not clear whether this northeastern strip of country belonged to the Upper Kutenai or to the Kutenai-*Tunâ'xa*. Presumably it belonged to the former. It included the country around Banff and probably all the present reservation of the Stony or Assiniboin Indians on the Bow River.[31] On the south their boundaries coincided with the northern limits of the Sun River Salish (the tribe called *Tunâ'ɣe* by my principal Flathead informant). This eastern or Plains Kutenai tribe was composed of several bands, most of whom made their headquarters in the eastern foothills of the Rockies, on both sides of the international boundary; but a large band lived at one time on the present Blood Reservation. The main seat of the tribe was near the place now called Browning, in Montana. To prevent confusion I have named this tribe Kutenai-*Tunâ'ɣe*, and the *Tunâ'ɣe* of Flathead and Pend d'Oreilles informants, Salish-*Tunâ'ɣe*. The latter had for neighbors Kutenai-*Tunâ'ɣe* on the north, the *Sɛmtē'use* on the west, Flathead on the south, and Shoshoni neighbors on the east. It seems that the Kutenai-*Tunâ'ɣe* had Shoshoni on part of their boundary to the southeast, Blackfoot (probably Piegan) on the east and north, Upper Kutenai and Pend d'Oreilles on the west, and Salish-*Tunâ'ɣe* on the south. It is claimed that at this time there were no Sarsi or Assiniboin in that part of the country.[32]

The Sɛmtē'use or Sɛmtē'use.—The territory of the *Sɛmtē'use* lay immediately west of the Rocky Mountains, in what is now Powell County, and in parts of Lewis and Clark, Missoula, and Granite Counties. Their southern boundary seems to have run in a line from Garrison or Deerlodge to Missoula, and their western boundary northeasterly to a point in the Rockies in the neighborhood of the northern end of Powell County, their territory thus forming a wedge to the north. The former ownership of the triangular piece of country forming the southern part of Granite County, with Philipsburg as a center, is uncertain, but it probably belonged to the *Sɛmtē'use*. Some claim it to have been occupied by Flathead. In later times it was occupied chiefly by them. The *Sɛmtē'use* were

[31] According to tradition, the Stony (or Assiniboin) were not in the Rocky Mountains long ago; they were east of the Kutenai-*Tunâ'ɣe* and Blackfoot. Later some of them appeared in the Bow River region, around Banff and Morley. At a still later date Shuswap also appeared in this region. They were allies of the Stony. It seems that the Assiniboin came in along the eastern slopes of the Rockies from the northeast or north.

[32] The Sarsi, it seems, were not known until comparatively late times. Their home is supposed to have been to the north of the Blackfoot, while the original home of the Assiniboin is considered to have been somewhere to the east of the Blackfoot. The Gros Ventres (or Atsina) were also to the east or southeast of the latter.

7:Teit E-5 (1904-1909) 1930 NR19 Southeast Salish NR19
Kalispel
Spokan

thus entirely surrounded by Salish tribes—the Salish-*Tunā'ɣe* on the east, the Flathead on the south, and the Pend d'Oreilles on the west.

The Pend d'Oreilles.—The Pend d'Oreilles occupied all the Flathead Lake and Flathead River country, the Little Bitterroot, the Pend d'Oreille River west to about Plains, the Fork and Missoula Rivers to about Missoula. Northward they extended to about the British Columbia line. The original owners of that part of Flathead River that is in British Columbia is uncertain, as some informants of both the Pend d'Oreilles and Upper Kutenai claim it as hunting territory of their respective tribes. In later days it seems to have been used principally by the Upper Kutenai. The Lewis and Clark National Forest and the Flathead Indian Reserve are both in old Pend d'Oreilles territory. To the south they extended as far as the *Sxmtē'use* (near Missoula). Thus they occupied the greater part of Flathead and Missoula Counties. According to some informants, all of Ravalli County was also claimed by the Pend d'Oreilles, although the Flathead occupied it a long time ago. It seems not unlikely that the Pend d'Oreilles of this part of the country, the *Sxmtē'use* of Granite County, and the nearest Flathead bands were closely related and the boundaries between them not very well defined. Pend d'Oreilles territory narrowed down in the extreme north and south, and was partly bounded by the Rocky Mountains on the east and the Bitterroot Mountains on the west. The tribe had for neighbors the *Sxmtē'use*, Salish-*Tunā'ɣe*, and Kutenai-*Tunā'ɣe* along the east; Upper Kutenai on the north; Kalispel, Coeur d'Alêne, and Nez Percé, along the west; and Shoshoni and Flathead, south. After the extinction of the Salish-*Tunā'ɣe* the Flathead and Pend d'Oreilles, as their nearest relatives, laid claim to their country, and used it as their hunting ground. The Pend d'Oreilles used chiefly the northern part and the Flathead the southern; the approximate dividing line seems to have been across Sun River. Later, after the extinction of the *Sxmtē'use*, the Pend d'Oreilles, claiming to be the tribe most closely related to them, occupied their country for hunting and root digging, including their large camas grounds near Missoula. The latter, however, were also used to some extent by the Flathead.

The Kalispel.—The Kalispel occupied a rather narrow strip of country following Pend d'Oreille River, up to Plains and thence north, taking in Thompson Lake and Norse Plains. They divided the Kutenai from the Coeur d'Alêne. This included most of Sanders County, Montana; the country around Pend d'Oreille Lake and Priests Lake in Idaho; and nearly all of Pend d'Oreille River within the State of Washington. A small corner of their hunting country extended into the Salmon River district in British Columbia. A division speaking a slightly different dialect also occupied the Chewelah district on the confines of the Colville tribe. The Kalispel were thus bounded by

7:Teit E-5 (1904-1909) 1930 NR19 Southeast Salish NR19
Kalispel
Spokan

Lower Kutenai on the north, Colville and Lake on the west, Spokan and Coeur d'Alêne on the south, and the Pend d'Oreilles on the east. 101 ●

The Spokan.—The Spokan occupied that part of eastern Washington immediately south of the Kalispel and west of the Coeur d'Alêne. It seems that the bulk of the tribe was on the Spokane and Little Spokane Rivers. South they claimed the country to Cow Creek, and, according to some, along this creek almost or quite to Palouse River. North their country embraced the present Spokan Reservation, Loon Lake, Deer Park Lake, Peone Prairie, and all the northern feeders of the Spokane. Their western boundary seems to have been approximately a line running about due south from the mouth of Spokane River and passing through Ritzville. The Spokan hardly touched Columbia River at any point. They had for neighbors the Coeur d'Alêne on the east, the Kalispel and Colville on the north, the Sanpoil and Columbia on the west, and the Paloos on the south.[2] 131

PHYSICAL CHARACTERISTICS OF THE COUNTRY.—The country formerly inhabited by the Spokan is arid in the lower valleys, but at higher levels very much of it consists of rolling, grass-covered plateaus and prairies with comparatively little timber. Much of the northern part of the Pend d'Oreilles country and most of the Kalispel country are more or less heavily forested. A great deal of it is hilly or mountainous, but there are also many flat open parts and meadows with luxuriant grass. Altogether the territories of the Flathead group of tribes were exceedingly diversified in natural features, rich in food supplies, and had good climatic conditions. 133 137

DIVISIONS, BANDS, AND HEADQUARTERS. *The Flathead.*—It seems now impossible to get a full list of the bands of the Flathead tribe previous to their change of organization brought about by the introduction of the horse and subsequent prolonged wars with the Blackfoot. It appears that there were at least four distinct bands having their main winter camps in the western parts of the country. Of these, it seems that one was on a river near Helena, one near Butte, another smaller one somewhere east of Butte, and one somewhere in the Big Hole Valley. The Big Hole and Helena bands are said to have been large. There are traditions of two other bands, making probably six in all, but I did not learn the localities in which they had their headquarters. It seems that some of the bands did not always winter in the same locality, while others did. It is said that some parties wintered alternately at widely separate places in the eastern part of the country. The inference is that some were nomadic to a large extent, while others, probably the majority, generally wintered in definite "home" localities. In the fair season it seems that most 000

[2] If the Paloos are newcomers then they may have had the Nez Percé as southern neighbors; but the main settlements of the two tribes were far apart.

7:Teit E-5 (1904-1909) 1930 NR19 Southeast Salish NR19
Kalispel
Spokan

000 The Crow and Cree were tall (slightly taller than the Flathead), and were noted for having good hair. The Piegan were of about the same stature as the Cree and the Crow. They were noted as treacherous and adepts at stealing horses. The Nez Percé and nearest western Salish tribes were considered similar to the Flathead in appearance and size, but there were slight differences in looks between some of the tribes. The Bannock and Cayuse languages are said to have sounded a good deal alike, and were hard to speak correctly. The Coeur d'Alêne was considered a hard language to learn, and the Kutenai still harder.

II. MANUFACTURES

• 101 MATERIAL CULTURE IN GENERAL.—As I spent only about a week among the Flathead, and visited the Lower Kalispel and other tribes merely to obtain vocabularies and information regarding tribal boundaries, my notes on the material culture of all the tribes are very 199 meager. As far as my information goes, it shows the Flathead to have had almost all the traits of a typical Plains tribe for about the last 200 years or more. Previous to the introduction of the horse, however, their material culture resembled more closely that of the plateau area. The Salish-*Tunā'ɣe* were probably identical in material culture with the Flathead and neighboring Shoshoni, while the Pend d'Oreilles and other tribes remained more like plateau tribes until a much later date. On the whole, the ancient material culture of the area occupied by the Flathead group appears to have formed a link between that of the Salish tribes to the west and northwest and that of the Shoshoni of the mountains and plains to the east and southeast, although the difference between them was not great. The Flathead, and probably the Salish-*Tunā'ɣe*, appear to have more nearly approximated the eastern Shoshoni, while the other tribes had more leanings toward the culture of the Kutenai, Coeur [128] d'Alêne, and Okanagon. As I have no detailed information on any of the tribes, I have not thought it necessary to treat them separately.

*191 WORK IN STONE, WOOD, ETC.—It seems that work in stone was [341] confined chiefly to the making of arrowheads, spearheads, knives, and [412] pipes. Probably some pestles, hammers, and mauls of stone were made by all the tribes. They were quite common among the Spokan and Kalispel. Mortars of stone or wood were used by all the tribes. [324] The methods of flaking and working stone appear to have been the [53] same as among the Coeur d'Alêne. Work in wood and bone seems [322] to have been weakly developed, and there was little ornamentation by carving. As far as I could learn, no pottery was made.

531 PAINTING AND DYEING.—Painting and dyeing were practiced to a *191 great extent. Quills were commonly dyed, and sometimes hides. Ornamentation by dyeing was used occasionally in mats. Painting